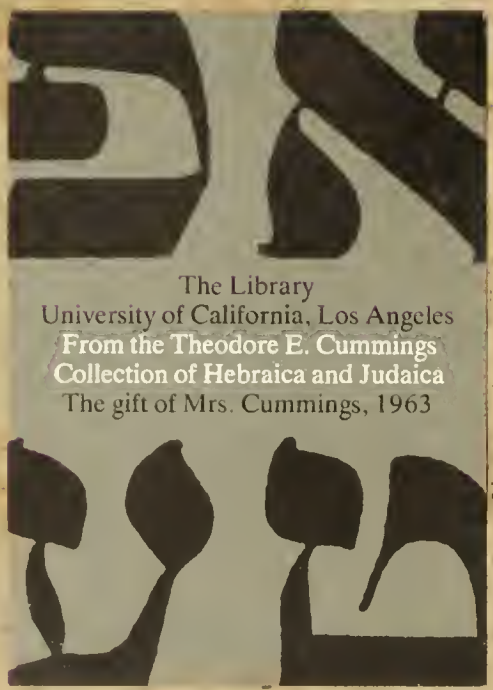

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A

PARAPHRASE

AND

NOTES

ON THE

Revelation of St. JOHN.

By *MOSES LOWMAN.*

Bleſſed is he that readeth, and they that hear the Words of this Prophecy, and keep thoſe Things, that are written therein; for the Time is at hand. REVEL. i. 3.

The SECOND EDITION.

LONDON:
Printed for JOHN NOON, at the *White Hart* in *Cheapſide*, near *Mercers-Chapel.* MDCCXLV.

To the Right Honourable

Sir *JOSEPH JEKYLL,*

MASTER of the ROLLS.

I Beg leave to preſent to Your HONOUR, an Attempt to give ſome light to the Book of the *Revelations*, in order to make it more generally uſeful than we can hope it will be, while neglected, as too dark and difficult to be underſtood.

AN honeſt Endeavour of doing Service to the Publick, will, I am perſuaded, always meet with Your Countenance, who have the Publick Good ſo much at Heart. I ſhall eſteem it a great Happineſs, if the Execution of this Deſign ſhall appear any way worthy Your HONOUR's Approbation and Patronage.

WHATEVER Difficulty there may be, in ſome particular Repreſentation, or Expreſſion in theſe Prophecies, the chief Intention of them ſeems ſufficiently plain, as it is without queſtion of great Uſe.

WARNINGS and Cautions againſt prevailing Corruptions; Exhortations, and Encouragements to Faithfulneſs and Conſtancy, in the Cauſe of Truth and Righteouſneſs, of Virtue, and Piety, which abound in theſe Prophecies; are Leſſons of great Importance in themſelves, and, Experience ſhews, are proper for every Age.

THESE Prophecies deſcribe a melancholy State of long and prevailing Corruption; but it is the Buſineſs of Prophecy to foretel Things as they ſhall really be, how afflictive ſoever: and when future Times ſhew an exact Conformity between the Prophetic Deſcription and the real State of the World and Chriſtianity, for a Series of many Hundred Years, and in a great Variety of Circumſtances, beyond all Reach of Gueſs; it will greatly confirm the Evidence of the Chriſtian Religion, and in particular the Inſpiration of this AUTHOR, one of its principal Witneſſes.

AN Accompliſhment of Prophecies to our own Times, aſſures the Accompliſhment of what remains. Every new Accompliſhment gives a new Atteſtation to the Credit and Authority of Chriſtianity, a new Support to the Faithfulneſs and Conſtancy of good Men, and a ſtrong Conſolation, that though a long and gloomy State of Corruption is foretold, yet the ſame Spirit of Prophecy has aſſured us, that the Cauſe of Truth and Righteouſneſs ſhall be maintained during the moſt powerful Prevalency of Error and Corruption, and that it ſhall finally and ſurely triumph over them in the End.

THE

THE all-wiſe Providence of GOD is uſed to fulfill theſe Promiſes, by raiſing up Perſons at ſeveral Times, though few in Number, who ſhall eſpouſe the Cauſe of Truth and Virtue, and exert themſelves in the Protection of it.

WHEN Perſons in Eminent Stations, of diſtinguiſhed Abilities and Influence, ſhall act ſteadily from a diſintereſted and wiſe Concern for the Good of the Publick, from Principles of ſincere Piety, from unbiaſſed Affections for Truth and Virtue, and with unſhaken Conſtancy in Defence of impartial Civil, and Religious Liberty; we are directed by theſe Prophecies to conſider them, as raiſed by GOD, the Guardians of Truth and Virtue, and ſet up by his Providence to prevent the total Suppreſſion of them, through the Prevalency of Error, and Iniquity.

SUCH Perſons will be the Delight of the Wiſe and the Good, as they are the Happineſs of Mankind. Virtues ſo amiable will force Applauſe, how much ſoever a Greatneſs of Mind, ſatisfied with Virtue as its own Reward, may chuſe to decline it.

BUT I conſider my Duty to Your Honour, and will not gratify my own Deſires, however pleaſing to myſelf, in what may be diſagreeable to You; eſpecially as I am ſure Great and Publick Virtues can never be unknown, though never pointed out to Obſervation.

DEDICATION.

I SHALL therefore only beg leave, to expreſs the great Pleaſure I have, in this Opportunity of giving a public Teſtimony of that high Eſteem and Reſpect, with which I am,

Your HONOUR's

Moſt Faithful, and

Moſt Humble Servant,

MOSES LOWMAN.

PREFACE

TO A

PARAPHRASE, &c.

ON THE

REVELATIONS.

THE Book of the Revelation, notwithſtanding the Pains and Application of many Perſons of great Ability and Learning to explain it, ſeems yet, to the Generality of Chriſtians, very dark and obſcure: Many look upon it as a ſealed Book ſtill, never to be explained to any Certainty or Satisfaction. No wonder then, they account it loſt Labour to read or ſtudy what they can never hope to underſtand.

A great Critick, (*Scaliger*) was pleaſed to ſay, *Calvin* was wiſe, becauſe he did not write upon the Revelation. And another, who has written with great Reputation on the other Books of the New Teſtament, (Dr. *Whitby*) confeſſes, he did not do it for want of Wiſdom; that is, as he ſays, becauſe I neither have ſufficient Reading nor Judgment to diſcern the Intendment of the Prophecies contained in that Book. Whitby, *Preface to his Treatiſe on the* Millennium.

However, the Book of the Revelation is, for very good Reaſons, received as one of the ſacred Books of the New Teſtament; the Reaſons for which are to be ſeen in many Authors, and are repreſented, with great Evidence and Strength, by Sir *Iſaac Newton*, who obſerves, he does not find any other Book of the New Teſtament, ſo ſtrongly atteſted, or commented upon ſo early as this. Newton, *Obſervations on the* Apocalypſe, *p.* 246.

Mr. *Lardner* has collected, with great Care and Faithfulneſs, the Teſtimonies of the moſt early Chriſtian Writers, to the Books of the New Teſtament, in a late excellent Treatiſe of the Credibility of the Goſpel-Hiſtory. I ſhall juſt mention the Teſtimony of

of the moſt eminent, to the Authority of this Book as a Part of the Holy Scripture.

Lardner, *Credibility of Goſpel-Hiſtory*, V. 2. p. 621.

Tertullian wrote about the Year of Chriſt 200, and ſo ſomewhat above 100 Years after the Time in which St. *John* writ the Revelations. He obſerves, " *John*, in his *Apocalypſe*, is commanded to correct thoſe who eat Things ſacrificed to Idols, and commit Fornication." And again, "We have Churches, Diſciples of *John*; for tho' *Marcion* rejects his Revelation, the Succeſſion of Biſhops, traced to the Original, will aſſure us, that *John* is the Author of it." It is no Wonder *Marcion* ſhould reject the Revelation, who rejected all the Old Teſtament, and of the New received only the Goſpel of St. *Luke*, and ten Epiſtles of St. *Paul*, which alſo he had corrupted and altered.

Id. 514.

Somewhat before this, *Clement* of *Alexandria* quotes theſe Revelations as St. *John*'s: " As *John* ſays in the Revelation." And he refers to them as the Words of an Apoſtle, or having the Authority of Apoſtolical Writings.

Id. V. 1. 424.

Yet earlier, *Theophilus* of *Antioch*, in a Book of his againſt the Hereſy of *Hermogenes*, makes uſe of Teſtimonies from *John*'s Apocalypſe.

Id. 382.

We have another Witneſs of great Character ſtill nearer the Times of St. *John*: *Irenæus* writ about A. D. 178, within 70 or 80 Years of him. He expreſsly aſcribes the Revelation to *John*, the Diſciple of the Lord. His Teſtimony to this Book, as Mr. *Lardner* obſerves, " is ſo ſtrong and full, that conſidering the Age of *Irenæus*, it ſeems to put it beyond all queſtion, that it is the Work of St. *John* the Apoſtle and Evangeliſt."

Id. 329.

Still nearer the Times of St. *John*, *Mileto* Biſhop of *Sardis*, one of the ſeven Churches, writ a Book on the Revelations of *John*. Some think it was an entire Commentary; however that be, it will ſhew he eſteem'd it a Book of Canonical Authority.

Juſtin Martyr, a Perſon of eminent Name, about the Year of Chriſt 140, and ſo about 50 or 60 Years after the writing this Book, expreſsly calls it a Prophecy, and aſcribes it to *John* the Apoſtle. " A Man from among us, ſays he, by name *John*, one of the Apoſtles of Chriſt, in the Revelation made to him, has propheſied." In fine,

Id. 281.

Mills Prolegom. N° 103.

The Church, neareſt the Times of writing this Book, received it with ſo full Conſent, that in a very few Years, as Dr. *Mills* obſerves, it was acknowledged and placed in the Number of Apoſtolical Writings, not only by the Churches of *Aſia*, but by the

Neighbour Churches of *Syria* and *Samaria*, by the more diſtant Churches of *Africa* and *Egypt*, by *Rome*, and the other Churches of *Europe*. Such Reaſons there are to receive this as one of the Books of the Holy Scriptures of the New Teſtament, that hardly any one Book has more early, full, or authentick Atteſtations given to it.

Now all who thus receive it, muſt acknowledge that it proceeds from a Spirit of Prophecy; and that Spirit itſelf declares, *c.* i. 3. *Bleſſed is he that readeth, and they that hear the Words of this Prophecy, and keep thoſe things that are written therein.*

If we ſuppoſe this of the Book of Revelation, as we muſt, if we own it to be a Book of Holy Scripture, we muſt acknowledge alſo, that how dark ſoever the Words of this Prophecy may be, they are yet ſufficiently intelligible, to be greatly uſeful.

Obſcurity of Prophecy from the Nature and Deſign of Prophecy.

Yet conſidering the Nature and Deſign of Prophecy, the Stile and Manner of Expreſſion uſed in it; we are not to expect *Prophecies* ſhould be as eaſily underſtood, as Doctrines or Precepts deliver'd in eaſy Expreſſion, plain Argument, and the common familiar Forms of Speech. The Nature and Intention of Prophecy was not to gratify our Curioſity, to know future Events, or, as it were, to tell the Fortunes of the Church and World, but to anſwer wiſe and good Ends, to confirm our Patience and Conſtancy, to encourage our Hope and truſt in God, in aſſurance of his Protection of the Cauſe of Truth and Righteouſneſs, that is, of true Religion. The Deſign of Prophecy is to anſwer theſe good Ends, when we might be tempted to forſake true Religion, by the Power of prevailing Error, and reigning Corruption; or, when we might be greatly dejected, and deſpair of Succeſs, where Oppoſition to true Religion is ſo powerful and violent, as hardly to leave a reaſonable Proſpect of bearing up againſt it. In ſuch a State of things, which often has happened, it has been the Uſe of Prophecy, to keep up the Hearts of good Men with lively and affecting Repreſentations of the Majeſty, the Power, and the Goodneſs of God, of God's Care to protect the Cauſe of true Religion, of the ſure Power of his Providence to order all things in the World, and future Courſe of Things; the Providence of God being abſolute over the greateſt Empires, and moſt powerful Kings, to raiſe them up or to caſt them down, to direct them to fulfil his Will, and appoint them to accompliſh whatever he deſigns, for the Safety of his People. And finally, the Deſign of Prophecy is, to repreſent theſe things in ſuch manner as ſhall fix our Attention, and confirm our Faith in the

Truth of God's Promiſes, and his Faithfulneſs, ſurely to accompliſh his Word in all things.

When ſuch Events of future Time are foretold, as ſhall in their Accompliſhment confirm theſe Sentiments of God, his Goodneſs, Power, and Faithfulneſs, and in ſuch ſtrong and lively Repreſentations as ſhall engage the Attention, and make deep Impreſſions on the Mind; they anſwer a very wiſe and uſeful Deſign, and in a good Senſe, they are then of greater Uſe than plainer Precepts of Conſtancy and Perſeverance, or plain Promiſes of Encouragement and Reward, in more eaſy Words and Expreſſions.

There is then a manifeſt Advantage to the Intention of Prophecy, in the Manner and Stile of foretelling Things to come; from whence, however, it muſt come to paſs, that Prophetick Writings will be ſomewhat more difficult to be underſtood than others. And yet they are ſufficiently plain to raiſe thoſe Sentiments of God, and his Providence, and excite that Faithfulneſs and Conſtancy in true Religion they were deſign'd for.

The Prophecies of the Revelation of the ſame Uſe with the Prophecies of the Old Teſtament.

Such was one great Uſe of the Prophecies of the Old Teſtament. They often ſpoke of the Times of the Meſſiah's firſt Appearance in the World, in a Manner very ſuitable to encourage the Faith and Conſtancy of good Men, in the ſeveral States of the *Jewiſh* Church and Nation.

They taught the Church, that God would maintain his true Religion, and protect his true Worſhippers, till the promis'd Meſſiah ſhould come; but theſe Prophecies were deliver'd in a Manner not ſo eaſy to be underſtood, as the Precepts, Exhortations, and Reproofs in the Writings of the ſame Prophets. However, they were ſtill plain enough to encourage the Faith and Patience of the Church at thoſe Times, and particular enough to determine the Perſon of the Meſſiah when he ſhould appear, and to diſtinguiſh him ſufficiently from every other Perſon of the World, that ſhould make Pretenſions to his Character as the Chriſt. The Ends of antient Prophecy, as a very eminent and learned Interpreter of ſeveral Prophets has obſerved, were theſe: "God ſtill ſeeking their "Good, he ſends his Prophets to reprove them, and exhort them "to Repentance; and, for Comfort of the Godly among them, "to give them the Aſſurance of the coming of the promis'd Meſ-"ſiah in his due Time, to ſet all Things right for their Good."

Pocock *on* Malachi i. 1.

In the firſt Ages of Chriſtianity, as well as in After-times, good Men were apt to be greatly diſcouraged with an afflictive State of the Church, and powerful Oppoſition to Religion; they hardly knew how to reconcile ſuch a State of Providence with what they

hoped for in the Kingdom of the Meſſiah, ſo kind and powerful a Protector of his Church.

It is eaſy to ſee, how much ſuch Thoughts might diſturb their Minds; they had a Promiſe of Chriſt's ſecond coming, as the *Jewiſh* Church had of his firſt Appearance, but they were liable to many afflictive Providences, as the former Church was, till the Time of his Appearance. It was wiſe and proper, by a Prophecy in the Chriſtian Church, to ſupport the Minds of good Men under theſe Afflictions, with Aſſurance of Chriſt's ſecond coming, in its due Time, and of the watchful Providence of God over the Cauſe of true Religion in the mean Time. Thus the Prophecies of this Book are to us in the Chriſtian Church, of the like Uſe, that the Prophecies of Chriſt's firſt Appearance were to the antient Church.

Obſcurity of thoſe Prophecies from Interpreters.

Though ſome Obſcurity ariſes from the Nature and Stile of Prophetical Writings, yet, to ſpeak freely, I conceive the Obſcurity of this Book, is not ſo much owing to any thing in the Book itſelf, as to the Methods taken by ſeveral to explain it, and that nothing has really ſo much darkned it, as the common Attempts made to interpret it.

Some have been ſo over-curious, to find ſome Myſtery in every Word, and every Thing, that the plain and direct Meaning of the Spirit of Prophecy has been overlook'd, or removed out of ſight; the pure Imagination of Interpreters, often very pretty and ingenious, but very foreign to the Purpoſe of the Prophecy, have frequently loſt or ſet aſide the true Meaning of it.

Others having formed a Scheme of Prophecy to themſelves, and fixed in their own Opinions the Events that were to accompliſh the ſeveral Parts of it, contrive how to force all things to their Scheme; which not perfectly agreeing with the Deſign and Order of the Book itſelf, the Interpretation muſt neceſſarily be attended with ſuch Intricacy in the Order of the Prophecy, and ſuch different and oppoſite Application of the ſeveral Parts of it, as muſt make it very dark, if not altogether unintelligible. And yet, where Men of great Name lead the Way, they ſeldom fail of having many Followers; and the more Men are engaged in ſupporting an Imagination, or arbitrary Scheme, without Foundation from the Prophecy itſelf, the more they loſe ſight of the real Meaning and true Intention of it.

It is a very judicious Obſervation of Mr. *Calvin*, concerning the Interpretation of Prophecy, " Although the Viſion be obſcure, the

Calvin, *Annot. on Zachariah* i. 7, 8.

" Deſign of it is not uncertain; and, if we will be content with " moderate Underſtanding, here is nothing ſo intricate, but we " may underſtand the Sum of the Prophecy; but the Curioſity of " Interpreters has done Miſchief, who, while they criticiſe upon " every Syllable, childiſhly trifle in many things. Nothing there- " fore is righter, than to attend carefully the Deſign of the Pro- " phet, to regard the Circumſtances of the Time, and to follow " an Analogy between the Signs and the Things ſignified by them." If to this we add ſuch Events in Hiſtory, as ſufficiently anſwer the Predictions of Prophecy, we have as much Certainty as I think was deſign'd by the Prophecy, I am ſure, as much as is ſufficient to Edification.

It is on this Plan I propoſed to conſider the Prophecies of this Book, to be content with a moderate Underſtanding of the Deſign of the Prophecy, and of the Things revealed in it; to take my Scheme of the Prophecy entirely from the Book itſelf; to explain the Meaning of the Prophetick Expreſſions, by a plain Account of their Uſe in the preceding Prophets, from whom moſt of them are taken, and to verify the Predictions by ſuch known Events in Hiſtory, as may fairly and without Force be applied to them.

This Prophecy is a proper Prediction of Things future.

The Author of this Book himſelf declares, that it is a proper Prophecy, or Prediction of Things future and to come, as well as a Deſcription of the preſent State and Condition of the Churches, *c.* i. 19. *Write the Things which thou haſt ſeen, and the Things which are, and the Things which ſhall be hereafter.* And *c.* iv. 1. *St.* John *heard a Voice, which ſaid, Come up hither, and I will ſhew thee the Things that muſt be hereafter.*

Some of theſe Predictions related to Things not far off the time of the Viſion and Prophecy, and which were ſoon to be accompliſhed. *The Revelation of* Jeſus Chriſt, *which God gave unto him, to ſhew unto his Servants Things which muſt ſhortly come to paſs, c.* i. 1. *And bleſſed is he that readeth, and they that hear the Words of this Prophecy, and keep thoſe Things which are written therein, for the Time is at hand, c.* i. 3.

What Period of future Time this Prophecy regards.

Yet, as this Revelation is deſign'd alſo to ſhew Things that *muſt be hereafter*, it will be of great help to the Interpretation of it, to underſtand what Period of Time this Prophecy regards. The Book it ſelf ſeems plainly to deſign a much longer Period than many learned Men have aſſign'd to it. Some have ſuppoſed ſuch Expreſſions as theſe, *which muſt ſhortly come to paſs*, and *the Time is at hand*, and the like, point out a very ſhort Period; ſo that the whole

whole Prophecy ſhould be accompliſhed in a few Years after the Viſion. Theſe Expreſſions will indeed ſhew the Accompliſhment of the Things foretold in this Prophecy, was ſoon to *begin*; but, I think, they can determine nothing at all concerning the Time when it was to *end*, eſpecially againſt full Evidence in the ſame Book of Prophecy, that the Period is much longer, and reaches from the Time of the Viſion to the Day of Judgment.

To omit more general Reaſons which yet have their Degree of Probability: In particular, the perpetual Uſe of Prophecy to the Church in all Ages, the Wiſdom and Goodneſs of providing ſuch Support to the Faith and Conſtancy of the Church, in every State of Affliction, which ſeems to be the Deſign, and therefore the true Key of the whole Revelation, makes it probable, that the Spirit of Prophecy did not deſign this Support for the Church in a few of the firſt Ages of Chriſtianity only, but that it deſign'd the ſame Conſolation and Support for every After-Age; that the Faithfulneſs and Power of God would, in all Times, verify theſe Truths; that though the Church and true Religion ſhould be oppoſed, afflicted, and oppreſſed, yet it ſhould be preſerved and protected, and prove in the End victorious. It is well obſerved of the Scriptures in general, agreeable to the Notions and Expectations naturally founded on the divine Perfections, "God did from the Beginning make, and has all along continued to his Church, or true Worſhippers, a Promiſe, that Truth, and Virtue ſhall finally prevail, ſhall prevail over the Spirit of Error and Wickedneſs, of Deluſion and Diſobedience." How natural is it then to ſuppoſe, when a Revelation is given to encourage the Conſtancy of good Men, in Times of Affliction, that it ſhould reveal the Protection of Providence, and aſſure a wiſe Care of the Cauſe of Truth and Religion in every Age, that it ſhould not be confin'd to a ſmall Proportion of that Time, in which the Church would have the ſame Trials, and ſtand in need of the ſame Encouragements? *Dr.* Clarke, *Connection of Prophecy, p.* 8.

But there are two Evidences in the Prophecy it ſelf which, as I apprehend, are ſo full to the Point, that they are ſufficient to determine it.

Firſt, The Duration of the Period of this Prophecy, is, in ſome Places, marked out as well by Numbers of Years, as by Prophetick Deſcriptions. The Time of the Beaſt, for Inſtance, is thus deſcribed: *And Power was given unto him to continue forty two Months*, *c.* xiii. 5. It is obſerved of the Woman perſecuted by the Dragon, *And to the Woman were given two Wings of a great Eagle, that ſhe might*

might fly into the Wilderneſs, unto her Place, where ſhe is nouriſhed for a Time, Times, and half a Time, from the Face of the Serpent. *c.* xii. 14. The Time in which the Witneſſes were to propheſy, cloathed in Sackcloth, is in like manner deſcribed: *And I will give Power unto my two Witneſſes, and they ſhall propheſy a Thouſand, two hundred, and threeſcore Days, cloathed in Sackcloth,* *c.* xi. 3.

This various Computation of the ſame Time, and ſo agreeable to the manner of expreſſing Time in Prophecy, ſufficiently, I think, determines the Duration of this Period to 1260 Years, which is it ſelf a much longer Continuance than theſe Interpreters will allow to the Accompliſhment of the whole Prophecy, who confine it to the moſt early Times of the Church, becauſe it is ſaid, *The Time is at hand.* And it is farther to be obſerved, that this Period to which the Prophecy aſſigns a Duration of 1260 Years, is not to commence from the Time of the Viſion, but after a long Series of Prophecy has been previouſly fulfilled; for the Order of the Prophecies of this Book are thus repreſented: Firſt, ſix Seals are opened, to each of which a proper Prophecy belongs, *c.* vi. upon opening the ſeventh Seal, ſeven Angels have ſeven Trumpets given to them; ſix of theſe Angels ſound their Trumpets, to each of which alſo belongs a diſtinct Prophecy, *c.* viii, ix. So that this Period of 1260 Years, is the third Period of Prophecy; and after two former Periods have had their Accompliſhment, this muſt conſiderably lengthen the Time to which the whole Book of Revelation refers.

I am ſenſible, that Prophetick Numbers do not always expreſs a determinate Duration or Space of Time, any more than they always expreſs a certain Number. Prophecy, I acknowledge, uſes Numbers ſometimes as other Expreſſions, in a figurative Meaning, as Symbols and Hieroglyphicks. Thus, the Number Seven ſometimes does not denote the preciſe Number of ſeven, but figuratively denotes Perfection, or a full and compleat Number; and the Number Ten ſometimes does not mean preciſely ten in Number, but many in general, or a conſiderable Number, and frequency of Action, or doing the ſame thing ſeveral times; as the Uſe of thoſe Expreſſions in Scripture plainly ſhew, and of which I have given ſome Inſtances in the Notes.

Yet, the Variety of computing the ſame Duration, by Days, Months, and Times, and this in manifeſt Alluſion to the Prophecies of *Daniel*, who thus reckon the Time of the Meſſiah's firſt Appearance, and mean a determinate Number of Years, will hardly

hardly admit of any other Meaning, as the Intention of the Prophecy in that Place, which I hope the Reader will find fully proved in the Annotations.

Secondly, This Obſervation will be farther greatly confirmed, by conſidering how expreſsly the Prophecy it ſelf declares, that it reaches to the laſt Times, and in which the Myſtery of God, or ſeveral Diſpenſations of Prophecy towards the Church, ſhould be fully accompliſh'd. An Angel *lifted up his Hand to Heaven, and ſware by him that liveth for ever and ever, who created Heaven, and the things that therein are, and the Earth, and the things that therein are, and the Sea, and the things that are therein, that there ſhould be time no longer: but in the Days of the Voice of the ſeventh Angel, when he ſhall begin to ſound, the Myſtery of God ſhould be finiſhed, as he hath declared to his Servants the Prophets*, c. x. 5, 6, 7. Or rather, as it ſhould have been trauſlated to the true Senſe of the Original, in the Day of the Voice of the ſeventh Angel, when it ſhall ſound, οταν μελλη σαλπιζειν, and the Myſtery of God ſhall be finiſhed, κ) τελεσθη το μυςηριον τ θεϵ. That is, in the Days of the Voice of the ſeventh Angel, when it ſhall ſound, and the Myſtery of God ſhall be finiſhed; or, in the Times and Period aſſigned for the ſounding of the ſeventh Angel, Time ſhall be no more, and the Myſtery of God ſhall be finiſhed. As if the Angel had ſaid, tho' the Time is not yet come, when the Church's Trial by Afflictions ſhall ceaſe, yet the Time of fulfilling that Prophecy ſhall not long be delay'd; then the happy State of the Church ſhall begin, which ſhall finiſh the Myſtery of God. So that this Period of Prophecy will conclude with finiſhing the Myſtery of God, or Diſpenſations of Providence towards the Church.

It is farther to be obſerv'd, that the Prophecy it ſelf places, at the Concluſion of it, the general Reſurrection and Judgment. And *I ſaw the Dead*, ſays St. *John, ſmall and great, ſtand before God; and the Books were opened, and another Book was opened, which is the Book of Life; and the Dead were judged out of thoſe things that were written in the Books, according to their Works; and the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them, they were judged every Man according to their Works, and Death and Hell were caſt into the Lake of Fire; this is the ſecond Death*, c. xx. 12, &c. A Series of Prophecies, which reaches to the Reſurrection and laſt Judgment, ſeems plainly deſign'd to reach to the End of all Time.

The

Order of the ſeveral Prophecies, and ſeveral Periods.

The Book it ſelf ſeems alſo to ſhew farther very plainly, the *Order* of the ſeveral Prophecies, according to their ſeveral Periods, as well as the whole Duration, from the Time of the Viſion, to the finiſhing the whole Myſtery of God's Providence towards the Church.

There is a general Diſtribution of theſe Prophecies, into the Things *which are*, and the Things which *ſhall be hereafter*, *c.* i. 19. α εισι και μελλει γινεσθαι μετα ταυτα. The *things which are* ſeem to refer to the then preſent State of the ſeven Churches; which Deſcription, with the Warnings, Encouragements, and Exhortations proper to it, are contain'd in Epiſtles delivered to each of the Churches, in the ſecond and third Chapters.

The fourth Chapter reveals a new State of things, in a new Viſion: A Voice ſaid unto St. *John*, *Come up hither, and I will ſhew thee the things that muſt be hereafter*, c. iv. 1. α δει γινεσθαι μετα ταυτα. I will reveal unto thee, what ſhall come to paſs in After-times, and in ſucceſſive Order, after the things revealed in the foregoing Part of the Prophecy ſhall be fulfilled.

Theſe Prophecies are again diſtributed into ſeveral Periods, plainly diſtinguiſhed from each other, and manifeſtly ſucceſſive to each other.

One of theſe Periods is diſtinguiſhed by the opening of a Book, ſealed with ſeven Seals; and, at the opening of each Seal, repreſenting, in a Figure, ſome Event proper to each Seal; and ends with ſealing of the Servants of God, to the Number of 144,000, *c.* vi, vii.

Another Period begins upon the opening of the ſeventh Seal. This Period is diſtinguiſhed by giving ſeven Trumpets to the ſeven Angels that ſtand before God, *c.* viii. 1, 2. Six of theſe Trumpets are ſounded in their Order, as the Seals were opened in the foregoing Period, and each of them hath particular Events proper to each, *c.* viii, ix. This Period ends with a new Viſion; an Angel gives St. *John* a little Book: he is ordered to meaſure the Temple, and the ſeventh Angel ſounds, *c.* x.

There is a third Period, called the Days of the Voice of the ſeventh Angel, when he ſhall ſound. This Period is repreſented as a Time wherein the Myſtery of God ſhall be finiſhed, at the End of which there ſhall be a new and very different State of things. It is to be a Time in which the Church ſhall long ſtruggle with great Afflictions and Perſecutions; yet, at the End of it, the Dragon, the old Serpent, which is the Devil and Satan, ſhall be bound for a thouſand Years, that he may deceive the Nations no more,

till

till the thouſand Years ſhall be fulfilled, though after that he will be looſed again for a little Seaſon.

This Period ſeems to be deſcribed by ſeveral Repreſentations, by meaſuring the Temple, and giving Part of it to be trodden under foot by the Gentiles, by two Witneſſes propheſying in Sackcloth, by a Woman eſcaping into a Wilderneſs, and by the riſing of a monſtrous wild Beaſt. The Events proper to the Period, are repreſented by ſeven Vials full of God's Wrath, poured out on the Earth.

The Duration of this Period is exactly the ſame in the ſeveral Repreſentations; the Gentiles are to tread the holy City under foot, forty and two Months, *c.* xi. 2. The Witneſſes are to propheſy in Sackcloth, a thouſand, two hundred, and threeſcore Days, *v.* 3. The Woman which fled into the Wilderneſs, hath a Place prepared of God, that they ſhould feed her there a thouſand, two hundred, and threeſcore Days, *c.* xii. 6. And Power was given unto the Beaſt, to continue forty and two Months, *c.* xiii. 5.

These Periods of Prophecy ſucceſſive to each other.

As the Book it ſelf thus diſtinguiſhes theſe Prophecies from each other, ſo it ſeems plainly to ſhew they are ſucceſſive to each other. They ſeem ranked into ſuch Order, as to make this Obſervation obvious and neceſſary, that they are not intended to deſcribe contemporary Events, but ſuch Events as ſhould follow one another in Order, as the Periods themſelves are repreſented to ſucceed each other. So that there is no ground, I conceive, to conſider the Prophecies which belong to theſe Periods as Synchroniſms; on the contrary, each of theſe Prophecies ſeems fixed to that particular Period of Time to which they belong; which Periods are manifeſtly repreſented not as contemporary, but as an Order and Series of ſucceſſive Times and Events.

The Order of Succeſſion in theſe three Periods is very particular, as their Diſtinction from each other is very manifeſt.

As the firſt Period is diſtinguiſh'd by ſeven Seals, the ſecond Period by ſeven Trumpets, and the third by ſeven Vials, ſo the ſeven Angels received the ſeven golden Vials, after ſix of the Trumpets had been ſounded. The ſix Trumpets were ſounded, *c.* viii, ix. the ſeventh Angel began to ſound, *c.* ix. 15. but the Angels received not the ſeven golden Vials, till in the Days of the Voice of the ſeventh Trumpet, when the Power and Authority of the Beaſt was eſtabliſhed, and Men had received the Mark of the Beaſt, and worſhipped his Image; for the Plague of the firſt Vial fell upon them, *c.* xvi. 2. So that this Period of the Vials commenced

after the Period of the Trumpets was over, and the Events propheſied in it were fulfilled.

The Period of the Trumpets, in like manner, plainly follows the Period of the Seals. It is expreſsly ſaid, when he had opened the ſeventh Seal, there was Silence in Heaven for half an Hour. *And I ſaw the ſeven Angels which ſtand before God, and to them were given ſeven Trumpets*, c. viii. 1, 2.

This natural Order will, I conceive, free us from that Intricacy and Difficulty which a Suppoſition of Synchroniſms, and contemporary Events in the different Periods, have occaſioned in the Interpretation of this Book; and it may greatly help us, in applying hiſtorical Events to the ſeveral Prophecies, to look only at ſuch as fall within the time to which the Period belongs.

The Book it ſelf will moreover, I conceive, ſufficiently determine the proper Time to which each Period belongs, and ſhew to what Period of Hiſtory the Period of Prophecy refers. If the Duration of each Period can, in general, be very nearly determined, ſo that the Beginning and Ending of it can be reaſonably fix'd to any near Time, the Order and Succeſſion of the Periods will point out the contemporary Times of Hiſtory; and if the Events of Hiſtory ſhall ſufficiently anſwer the Deſcriptions of Prophecy, it will make our Application of them more ſatisfactory, and give greater Weight to ſuch Interpretation.

The proper Time of each Period ſufficiently determined.

The Book itſelf ſeems plainly to make the general Key of the whole Revelation, the particular Key of each Period; ſo that one and the ſame wiſe and uſeful Deſign is the general Deſign of the whole, and the particular Deſign of every Part of it. So far is this Book from being looſe, uncertain, and immethodical, that it keeps always one and the ſame uſeful Deſign in view, and carries it through every Particular in the moſt exact Order.

The general Deſign of this Prophecy is to ſupport the Minds of faithful Chriſtians, under all Afflictions on account of Religion, to teach them, that however true Religion ſhould be oppoſed, however they might ſuffer for the Chriſtian Faith and Worſhip, they might aſſure themſelves of God's Care and Protection. Though God did not deſign to place his Church in ſuch a State of outward Power and Proſperity, as to be free from Afflictions and Perſecution, (which therefore they were not vainly to promiſe themſelves, and weakly to expect) yet they might promiſe themſelves, and expect, that God would preſerve the true Religion, by the Care of his Providence, from being bore down by any Power of Oppoſition; that he would often ſeverely puniſh the Enemies of

true Religion, and make known his Judgments upon them, as heretofore on *Egypt* and *Babylon*; that he would give often, to the Faithful and Conſtant, Deliverance out of their Dangers, Succeſs and Victory over their Enemies; that he would often raiſe up eminent and powerful Perſons, who ſhall defend and encourage the Chriſtian Faith and Worſhip, and that in the End Truth and Righteouſneſs ſhall prevail over all Oppoſition from Error and Unrighteouſneſs, and the Patience and Conſtancy of the Faithful ſhall be finally crowned with a State of compleat Peace, Perfection, and Happineſs.

Theſe were great Encouragements, and Conſolations of very great Uſe to the Church at all times. It was not fit to diſſemble the true State of Providence with reſpect to the Church; for the State of the Chriſtian Church, whatever ſome might promiſe themſelves, would often be afflictive: yet it was very fit to remind good Men, in ſtrong Repreſentations, of their Encouragement and Support, that God would maintain the Cauſe of Truth againſt all Oppoſition, often give evident Marks of a divine Protection, for the Safety of the Church, and in the Puniſhment of its Enemies.

" The Church perſecuted, afterwards victorious, and in a " peaceful State, is certainly the true Key of the Revelations, ſays " a very learned Interpreter." Calmet, *Preface to the* Revelation.

This general Key of the whole Revelation ſeems alſo the proper Key of each particular Period: The whole Prophecy, after many intermediate Dangers in a State of Oppoſition and Trouble, ends *in the Happineſs of the holy City, the* New Jeruſalem, *coming down from God out of Heaven.* In like manner, each particular Period deſcribes a State of Danger, Oppoſition and Trouble, and ends in a State of Peace, Safety, and Happineſs.

Thus the firſt Period of the Seals enumerates great Troubles and Afflictions, but ends with ſealing the Servants of God in their Foreheads, which was to be a Time of Peace and Safety to the Church. And *I ſaw another Angel aſcending from the Eaſt, having the Seal of the living God, and he cried with a loud Voice, to the four Angels to whom it was given to hurt the Earth and the Sea, ſaying, Hurt not the Earth, neither the Sea, nor the Trees, till we have ſealed the Servants of our God in their Foreheads*, c. vii. 2, 3.

The ſecond Period in Order, which is the Period of the Trumpets, deſcribes alſo ſeveral heavy and ſevere Judgments on the ſounding of the ſeveral Trumpets; ſo that an Angel flying through the midſt of Heaven, ſaid with a loud Voice, *Wo, wo, wo, to the Inhabitants of the Earth*, c. viii. 13. and yet upon the ſounding of

the ſeventh Angel, which begins the third Period, there were great Voices in Heaven, ſaying, *The Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt*, c. xi. 15.

The Day of the Voice of the ſeventh Angel, which is the third Period, deſcribes again a Time of Trouble and Affliction; the Dragon perſecutes the Woman, *c.* xii. 13. The Perſecution of the Beaſt is of long Continuance, for Power was given him to continue forty two Months, *c.* xiii. 5. Seven Vials full of the Wrath of God are poured out, attended with grievous Plagues, yet in the End *Babylon* is deſtroy'd, the old Dragon bound, and they who had not worſhipped the Beaſt, live and reign with Chriſt a thouſand Years, *c.* xx. 3.

It is an obvious Remark, that each of theſe Periods are repreſented by the ſame Number of *ſeven*; there are ſeven Seals in the firſt Period, ſeven Trumpets in the ſecond, and ſeven Vials in the third. Seven is a ſacred Number in the *Jewiſh* Church, and in the Rotation both of Days and Years, is made a Time of Religion and Reſt. It is not therefore an unfit Emblem, that the Church, after a Time of Labour and Trouble, ſhall enjoy a Time wherein it may ſerve God in Peace and Reſt. However that be, and whether the Spirit of Prophecy deſign'd ſuch an Alluſion or no, it is plain, that this Scheme of the different Periods, as well as of the whole Book, mentions a Time of Affliction and Trial, which ſhall end in a Time of Safety, Liberty, and Peace.

This Obſervation, I conceive, will go a great way to fix the general Duration of theſe three Periods, and ſufficiently determine to a near Time, the Beginning and Ending of each. As each muſt have, in its Period, ſome remarkable Oppoſition to the Chriſtian Church, a Trial of their Faith and Patience, by ſome great Dangers and Afflictions; ſo it muſt end in ſome remarkable Deliverance out of thoſe Troubles, and ſome favourable Providence to the Church for its Safety, Peace and Liberty, in the Profeſſion of the Chriſtian Faith and Religion.

To what Hiſtorical Period each Period of Prophecy belongs.

At the time of theſe Viſions, St. *John* was in Baniſhment for the Word of God, and for the Teſtimony of *Jeſus Chriſt*; and the Church was under Perſecution ſo long as the Empire continued Heathen. Severe Perſecutions were almoſt perpetually renewed: A little before the Times of *Conſtantine*, they were ſo ſevere, that they ſeem'd to threaten the utter Deſtruction of all who could not be forced to renounce the Chriſtian Faith, and fall in with the idolatrous Worſhip eſtabliſhed in the Empire. The laſt Perſecution under *Dioclefian*, deſtroy'd incredible Numbers, that the Perſecutors

ſecutors boaſted, they had effaced the Name and Superſtition of the Chriſtians, and had reſtored and propagated the Worſhip of the Gods. Yet the Divine Providence, after ſeveral great Revolutions, made way for the Authority of *Conſtantine* the Great, who put an End to a long Perſecution of ten Years, gave Freedom to the Churches, and finally, when upon the Death of *Licinius*, he obtained the ſole Authority, he gave all Protection and Countenance to the Chriſtian Church, and all Aſſiſtance to promote the Chriſtian Faith and Worſhip; ſo that the ſame Power which before perſecuted, now protected the Chriſtian Faith.

The firſt Period of Prophecy then, ſeems naturally to point out this Period of Hiſtory, which in general anſwers it with great Propriety and Exactneſs, and will, I think, direct us to look for the fulfilling the ſeveral Parts of it, in ſome of the Events of Providence, between the time of the Viſion, and about the Year of Chriſt 323, when the Oppoſition of the idolatrous Power of *Rome* gave way to the Protection and Favour of Chriſtian Emperors. *Time of the firſt Period.*

It was not long the Church enjoy'd this Peace: The *Roman* Empire, in a ſhort time, began to loſe its Power, and became unable to protect the Peace and Liberty of the Church; a Swarm of idolatrous Nations from the Northern Countries, under ſeveral Names, broke in upon the *Roman* Empire, and divided the Weſtern Empire into ſeveral ſeparate and independent Governments or Kingdoms; ſo that the Chriſtian Faith and Worſhip were in as much Danger from the Idolatry of the Northern Nations, who had divided the *Roman* Empire among themſelves, as they were before in danger from the Idolatry of the *Roman* Empire it ſelf. It pleaſed God alſo, to permit that Impoſtor *Mahomet*, and his Succeſſors, to gain ſo much ground, and ſpread that Impoſture ſo far, and ſo faſt, that it ſeem'd to threaten the Ruin of the Chriſtian Name and Religion in the Eaſt. Yet the idolatrous Northern Nations were ſoon themſelves brought to the Chriſtian Religion, and to uſe all their Power and Authority to protect and promote it. And though the *Saracens* made great Inroads for ſome time, yet was their Progreſs ſtop'd both in the Eaſt and Weſt. *Charles Martel*, by a memorable Battle, (A. D. 734.) in which ſome Authors account three hundred and ſeventy thouſand ſlain, preſerved the Weſtern Parts of the *Roman* Empire from their future Incurſions, and enabled the Chriſtians in *Spain*, to maintain themſelves againſt them, and even oppoſe them with ſuch Power, as finally drove them quite out of their Kingdom. And the Chriſtian Religion *Time of the ſecond Period.* Mariana, Hiſt. Spain, p. 105.

ligion remain'd in all thoſe Places which the Northern Nations had formed into Kingdoms out of the *Roman* Empire.

Here is now a Period of Hiſtory very naturally applicable to this ſecond Period of Prophecy; it contains a very memorable Time of Danger, and as memorable a Deliverance in the Eſtabliſhment of the Peace and Liberty of the Chriſtian Church, and ſeems ſufficiently to point out the time of this Period, from about the Year of Chriſt 323, to about 750. In which compaſs of time, therefore, we ſeem directed to look for the Accompliſhment of the ſeveral particular Predictions contain'd in this Period.

Time of the third Period. The third Period ſeems alſo determined to a near time both of its Beginning and Ending, by the Prophecy it ſelf.

The Duration of this Period is ſufficiently determined by the time of the Beaſt, the time of the Woman's being in the Wilderneſs, the time wherein the holy City ſhould be trodden under foot; theſe times are variouſly expreſs'd, but plainly in ſuch manner as to expreſs the ſame Duration. It is ſaid to be for forty two Months, *c.* xi. 2. xiii. 5. for a Time, Times, and half a Time, *c.* xii. 14. And theſe Ways of numbering ſeem explained by another: The time of the Witneſſes propheſying in Sackcloth is mentioned to be a thouſand, two hundred, and threeſcore Days, *c.* xi. 3. And again, the time of the Woman in the Wilderneſs, where ſhe hath a Place prepared of God for her, is expreſſed by the ſame Number, that they ſhould feed her there a thouſand, two hundred, and threeſcore Days.

The Difficulty then of aſſigning the Hiſtorical Time of this Period, ſeems to lie chiefly in this: At what time this thouſand, two hundred, and threeſcore prophetical Days, or Years, are to begin; or, which will be the ſame, at what Period in Hiſtory we are to begin the Power of the Beaſt, the flying of the Woman into the Wilderneſs, and treading the holy City under foot; for theſe are the Calamities of this Period, as the Happineſs with which it cloſes is the Deſtruction of the Beaſt, the binding of Satan, and the peaceful State of the Church for a thouſand Years, till Satan ſhall be loos'd again for a little Seaſon, *c.* xx. 3.

Our chief Enquiry then will be, When this Power was given unto the Beaſt, which was to continue for forty two Months? Let us ſee, whether the Prophecy it ſelf doth not ſufficiently point out this Time to us.

The Emblem of a Beaſt, according to the Uſe of it in Scripture-Prophecy, denotes an Empire or Government, as the four Empires denoted by the Beaſts in *Daniel*'s Viſion, ſufficiently ſhew.

In

In explaining the Myſtery of the Beaſt, and the Woman which carrieth her, the Angel expreſsly declares, *And the Woman which thou ſaweſt, is that great City which reigneth over the Kings of the Earth*, c. xvii. 18. This ſeems ſufficiently to direct our Conſideration of the Beaſt as an Empire or Government, and that of the City of *Rome*, or *Roman* Dominion. It ſeems farther confirmed by the Deſcription of the Beaſt, having ſeven Heads, and ten Horns, and upon his Horns ten Crowns, *c.* xiii. 1. We have theſe Expreſſions yet farther explain'd; *The ſeven Heads*, ſays the Angel, *are ſeven Mountains, on which the Woman ſitteth*; *and they are ſeven Kings, five are fallen, and one is, and the other is not yet come, and when he cometh, he muſt continue a ſhort ſpace*; c. xvii. 9, 10. Again, *v.* 12. *And the ten Horns which thou ſaweſt, are ten Kings which have received no Kingdom as yet, but receive Power as Kings*, one Hour *with the Beaſt*; or ſhall reign, at the *ſame time* and *Period* with the Beaſt: as in the following Words, *and theſe have one Mind*, means, they have the ſame Deſign and Intention.

The Prophecy then ſeems to repreſent the Beaſt as one Empire, though in ſeveral different Forms of Government in Succeſſion, five of which were fallen or paſs'd at the time of the Viſion; one is, ſays the Angel, or was the preſent Form of Government at that time; and the Form of *Roman* Government at the time of the Viſion, was to be ſure the Imperial, which is therefore to be accounted the ſixth. The next, or ſeventh Form of Government, was not yet come; and when it came, it was to continue but a ſhort ſpace. It follows, *And the Beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into Perdition.* The Meaning of which remarkable Expreſſion, is, I conceive, to this purpoſe: After the ſixth Head, or Form of *Roman* Government, which was then in being, there ſhall be another Form of Government, which on ſome accounts may be called a *ſeventh*; and, in that Reckoning, the Beaſt ſpoken of would be the *eighth Head*, or Form of Government. Yet, on ſome other accounts, that ſeventh could hardly be called a proper Form of *Roman* Government; ſo that in that Reckoning, the Beaſt ſpoken of might be accounted *one of the ſeven*, and ſo next in Succeſſion, in the proper Government of *Rome*, to the ſixth, or Imperial Form of Government. This Form of Government is moreover to be ſet up in the ſame Time or Period with the ten Kings or Kingdoms, erected in the *Roman* Empire, and by their Aſſiſtance, giving their Power to the Beaſt, *v.* 13.

From

From thoſe Conſiderations, we have a Period in Hiſtory ſufficiently mark'd out, for this Period of Prophecy.

Beſides the Order of the Periods, this being the third, and not therefore to begin till the two former are finiſh'd, it cannot begin till the Northern Nations who brake in upon, and divided the Empire, had eſtabliſhed their reſpective Kingdoms, and were converted to Chriſtianity, and gave their Protection to the Profeſſion of it; nor till the Imperial Government was paſſed away, as the five preceding Forms of Government had before it; nor yet till another Form of Government, which in ſome ſenſe might be called a ſeventh, though not ſtrictly and properly, was alſo paſs'd, to make way for this Form of Government in *Rome*, which on ſome accounts might be reckon'd the eighth, and yet, for other Reaſons, was to be number'd among the ſeven. To this, I think, we may add yet another Mark of this Period, in which the Beaſt is deſcribed, *the Beaſt which was, and is not, and yet is*, v. 8. Or, as St. *John* ſaw in the Viſion of this Beaſt, *c.* xiii. 3. *I ſaw*, ſays he, *one of his Heads, as it were wounded to death, and his deadly Wound was healed, and all the World wondered after the Beaſt.* And again, ſpeaking of the ſecond Beaſt, he obſerves, *v.* 12. *And he exerciſeth all the Power of the firſt Beaſt before him, and cauſeth the Earth, and them that dwell therein, to worſhip the firſt Beaſt, whoſe deadly Wound was healed.* Theſe Deſcriptions ſeem plainly to repreſent the *Roman* Government, or Empire, of which this Beaſt is the Symbol, as once in a State of great Authority and Power, afterwards as having very much, almoſt quite, loſt that Power; yet, in the End recovering its Power, and reviving its Authority again. As one wounded unto death, but whoſe deadly Wound was healed again, even to the Wonder and Aſtoniſhment of the World.

This ſeems to deſcribe to us a Time, when *Rome*, once the Miſtreſs of the World, who reigned over the Kings of the Earth, ſhould loſe her Power either altogether, or ſo far as to preſerve but a very faint Reſemblance of it. Yet afterwards, notwithſtanding ſuch Loſs of Power, it ſhould recover a very great Degree of Power and Authority again.

Here are a great many Circumſtances, which muſt concur in a Period of Time, which can anſwer, with any Propriety, this Deſcription of Prophecy; and where ſo many Circumſtances really concur in Hiſtory, it is a very great Evidence, ſuch Period of Time is intended by the Prophecy; and it is a great Confirmation of the Truth and Authority of the Prophecy it ſelf, that Predictions of a Time,

Time, to be diſtinguiſhed by ſo great a Variety of Circumſtances, and important Events, ſhould be ſo exactly accompliſhed.

Now, the *Roman* Hiſtory repreſents the State of the *Roman* Empire, after the Invaſion of the Northern Nations, moſt agreeable to the Deſcription of this Prophecy.

After the Northern Nations had entirely ſubdued the Power of the *Roman* Empire, they ſettled themſelves in the ſeveral Parts of it, and erected ſeveral ſovereign and independent Dominions in *France*, *Spain*, *Britain*, and *Italy* it ſelf.

The *Goths* poſſeſs'd themſelves of the beſt Part of *Italy*, eſpecially about *Rome*, and took at laſt the City of *Rome*, A. D. 476. *Odoacer*, King of the *Heruli*, obliged *Momyllus*, who was alſo called *Auguſtulus*, to abdicate the Empire. He poſſeſſed himſelf of the Government of *Rome* and *Italy*, but without the Title of Emperor of *Rome*, or any other Title taken from *Rome*, or making the City of *Rome* the Seat of his Empire or Reſidence. He was ſtiled King of *Italy*, and *Ravenna* became under *Theodorick* and his Succeſſors, after the Defeat of *Odoacer*, the Seat of the *Gothick* Kingdom of *Italy*. Sigonius, de Occident. Imperio, *p.* 251, 258.

But after ſome time, *Juſtinian* grew powerful in the Eaſtern Empire, or Empire of the *Greeks*; and, after many Victories in other Parts, ſends his victorious Armies into *Italy*, under the Command of the great Generals *Beliſarius*, and *Narſes*. They broke the Power of the *Gothick* Kingdom in *Italy*, and recovered the greateſt Part of *Italy* to the Obedience of the Emperors of *Conſtantinople*. The *Greek* Emperors adminiſtred their Government of *Italy* by Deputies or Lieutenants, who were ſtiled Dukes of *Italy*, as a very eminent Hiſtorian remarks. *Exactis autem Gothis, expulſor ipſe, victorque Narſes, a Juſtiniano imperatore ſummæ rerum præpoſitus, titulo Ducis Italiæ ſumpto, Italiam per hos provinciarum præfectos, pro ſuo arbitrio, adminiſtrabat.* Sigonius, de regno Italiæ, *p.* 3.

But in a ſhort time, the *Longobards*, or *Lombards*, invaded *Italy*, about the Year of Chriſt 568. They make a very ſwift Progreſs, inſomuch, that in the third Year of their Invaſion, they proclaim *Alboin* King of *Italy*; and, in effect, made themſelves Maſters of all *Italy*, except *Rome* and *Ravenna*. At this time, though *Rome* was in the Obedience of the Eaſtern or *Greek* Empire, yet ſtill *Rome* was not the Seat of the Government; the chief Governor reſided at *Ravenna*, with the Title of Exarch of *Ravenna*; and Imperial *Rome*, once the Miſtreſs of the World, was fallen into the low Condition of a ſmall Dutchy, ſubject to the Exarchate. Theſe Exarchs continued, and with it this low Condition of *Rome*, about 185 Years, from *Longinus*, who was made firſt Exarch, Id. ib. *p.* 8. Petavius, Rat. Temp. 371.

Id. ib. 374. A. D. 568, to *Eutychius*, the laſt Exarch, when *Aiſtulphus*, King of the *Lombards*, took *Ravenna*, A. D. 752.

This Conqueſt of *Ravenna* by the *Lombards*, had very great Conſequences; it at firſt gave *Aiſtulphus* an Occaſion of claiming *Rome*, as a Part and Parcel of the Exarchate, which he had now annexed to his Kingdom of *Italy*: For ſo he ſets forth his Title and Pretenſions to *Rome*, as Part of his Dominions. *Quod cum ipſe Exarchatum Ravennatem teneret, ex antiquo inſtituto, ſe tanquam Exarchum, Romanis quoque imperare, æquum eſſe, interpretabatur.*

Sigonius, de regno Italiæ, *p.* 76.

Aiſtulphus, to make good his Claim, upon the *Romans* refuſing Tribute, enters their Territory, and prepares to beſiege their City. The Pope alarmed, you may be ſure, with ſo near Danger, immediately ſends to *Pepin* of *France*, to pray his Protection and Aſſiſtance. The Popes had lately very much obliged *Pepin*, in confirming the Depoſition of *Childeric*, the laſt of the firſt Race of the *French* Kings, to make way for *Pepin* and his Family to the Crown. *Pepin* had many Reaſons to protect the Pope againſt the growing Power of the *Lombards* in *Italy*; he firſt then endeavours by Ambaſſadors, to perſuade the *Lombards* from committing Hoſtilities againſt the City of *Rome*, and leave the Pope in quiet; but Perſuaſions not prevailing, he enters *Italy* with an Army, beats *Aiſtulphus*, forces him to a Treaty, in which he obliges him not only to renounce his Claim and Pretenſions to *Rome*, as Part of the Exarchate he had conquered, but moreover, to ſurrender the whole Exarchate to the Pope, and gave the temporal Government of *Rome*, and the Exarchate, for ever, to the Pope and his Succeſſors, as the Patrimony of St. *Peter*.

But the next Year, *Pepin* being return'd into *France*, *Aiſtulphus*, who could not think of performing ſo diſadvantageous a Treaty, again enters the *Roman* Territory, and prepares for the Siege of the City: *Pepin* returns into *Italy* with a powerful Force; *Aiſtulphus* raiſes the Siege of *Rome*, is himſelf beſieged by *Pepin*, and finally forced to confirm and execute his Treaty, and make over the whole Exarchate to the Church of *Rome*, or to St. *Peter*, and his Succeſſors for ever. Thus *Pepin* wreſted the Exarchate from the Hands of the *Lombards*, refuſed to reſtore it to the Eaſtern Empire, but confirmed it to St. *Peter* and his Succeſſors; the Keys of the ſeveral Cities belonging to the Exarchate, together with the Grant or Charter, being with much Solemnity laid on the Altar of St. *Peter*. A. D. 756.

Sigonius, de regno Italiæ, &c. Mezeray, *Hiſt.* France, *t.* 1 *p.* 216.

Thus *Rome*, which had loſt the Imperial Government, A. D. 476, and had rather the Shew and Appearance of a new Form of Government, than a real and proper Government, under the *Greek* Emperors, and their Exarchs of *Ravenna*, for about 185 Years, obtain'd a perfectly new Form of Government, when it became the Patrimony of St. *Peter*, and which has been the only Form of Government in *Rome* ever ſince.

The Power of *Rome* ſeem'd quite extinguiſh'd, and the *Roman* Authority and Dominion received a deadly Wound; when the *Goths* put an end to the Empire, Imperial *Rome* was then brought ſo low, that no Ground of rational Hope was left, it ſhould ever recover its Power and Authority again; and yet, after ſo many Years, it reviv'd once more, this deadly Wound was healed, and it has continued a very long time, one of the moſt extraordinary Forms of Government the World ever ſaw.

This new Form of Government was rais'd and convey'd to the Popes, as Succeſſors of St. *Peter*, by one of the principal Kingdoms founded by the Northern Nations, on the Ruins of the *Roman* Empire; and this Authority and Dominion of the Popes, has been preſerv'd to them all along, by the Help and Aſſiſtance of the ſeveral Kingdoms erected in like manner.

In this Hiſtory, we may alſo ſee, on ſome accounts, an eighth Form of *Roman* Government; or, as it may on other accounts be called, a ſeventh, according as the Exarchate of *Ravenna* ſhall be accounted or not accounted a proper Form of *Roman* Government. This, though it can but improperly be call'd a Form of *Roman* Government, yet was the only Government, from the Deſtruction of the Imperial Power, A. D. 476, to the Eſtabliſhment of the temporal Power of *Rome* in the Papacy, A. D. 756. that is, for very near the Space of three hundred Years.

It is farther worthy of Obſervation, that the bare Eccleſiaſtical Supremacy of the Pope, how great ſoever under another Civil Government of *Rome*, would never have been a proper Government of *Rome*; but the Power of the Supremacy it ſelf would have been bounded by it, and hindered from eſtabliſhing an Eccleſiaſtical Monarchy. It is therefore very juſtly obſerved by one well-ſkilled in Hiſtory and Politicks, " Though the Church was never ſo abound-
" ing in Riches, and in great Numbers of Eccleſiaſticks, yet it was
" abſolutely neceſſary, that the Pope, if he intended to eſtabliſh
" an Eccleſiaſtical Monarchy, ſhould not be in any way dependent
" on any temporal Prince, but that he ſhould reſide in a Place
" which was free from all Subjection to any Civil Power but him-

Puffendorff, *of the ſpiritual Monarchy of* Rome, ſ. 19.

" ſelf, that he always ſhould be poſſeſs'd of ſuch an Eſtate as might " be ſufficient to maintain his Grandeur, and not be liable to be " taken away from him on any pretence whatſoever. Where alſo " his Adherents might find a ſafe Retreat, whenever they ſhould be " purſued by the Civil Power."

In this Period of Time then, which begins the laſt Form of *Roman* Government, and which perfected the Papal Supremacy, and Spiritual Monarchy, by a conſiderable independent temporal Dominion, we have a very proper and natural Agreement of Hiſtory, with the Deſcription of this Prophecy. This may, I think, direct us to a ſurer Method of fixing the Date of it, than uncertain Enquiries, when the Papal Supremacy was eſtabliſhed; for I conceive, the Prophecy rather points out the *temporal Power* of the Pope, as the laſt Form of the Government of *Rome*, which was alſo what principally eſtabliſhed his Supremacy, and perfected the Project of ſpiritual Monarchy.

Period 4th. When this Period ſhall have continued forty two Months, a Time, Times, and half a Time, a thouſand, two hundred, and threeſcore Days, according to the Stile of Prophecy, *The Beaſt ſhall be deſtroyed, the Dragon, that old Serpent, which is the Devil, and Satan, ſhall be bound a thouſand Years*, c. xix. 20. c. xx. 2. This State of the Church will be a fourth remarkable Period.

Period 5th. Yet when theſe thouſand Years ſhall be expired, Satan ſhall again be looſed out of his Priſon for a ſhort time; this will make a fifth Period, *c.* xx. 7.

This ſhall, for once more, occaſion a new Attempt of Error and Wickedneſs, againſt Truth and Righteouſneſs; but this Attempt ſhall end in the final Ruin of all the Enemies of Religion; Fire ſhall come down from God out of Heaven, to devour them; and the Devil, the Deceiver, ſhall be caſt into the Lake of Fire and Brimſtone, where the Beaſt and the falſe Prophet are, and ſhall be tormented Day and Night, for ever and ever, *c.* xx. 9, 10.

Period 6th. Upon this the Prophecy repreſents, as the Concluſion of all things, the general Judgment, the ſecond Death and Puniſhment of the Wicked.

Period 7th. The Happineſs of the righteous and faithful Servants of God and Chriſt, in a State of glorious Immortality, make a ſeventh Period, in an endleſs Sabbath.

This Order of the Prophecies is, I think, intelligible and natural; and, I believe, more agreeable to the important Facts in Hiſtory, than other Syſtems: And yet it is the Truth of Hiſtory, which alone can ſhew us, what has been the Providence of God towards

towards the Church and World, from the Time of this Viſion of St. *John*, to our own Days.

It is certain, ſuch a Plan of Prophecy, and Order of Hiſtory, will well anſwer the uſeful Deſigns of Prophecy in general; to prepare the Church to expect Oppoſition and Sufferings in this preſent World; to ſupport good Men under all their Trials of Faith and Patience; to give Encouragement to Perſeverance in the true Religion, whatever Dangers may attend it; to aſſure the Attention of Providence, and the Protection of God to his own Cauſe, that no Oppoſition ſhall finally prevail againſt it; that the Judgments of God ſhall puniſh the Enemies of true Religion; that their Oppoſition to Truth and Righteouſneſs ſhall ſurely end in their own Deſtruction; when the faithful Perſeverance of true Chriſtians ſhall be crowned with a glorious State of immortal Life and Happineſs.

If, by explaining this Book of Revelation upon this Plan, we ſhall find theſe Intentions anſwered, and theſe Truths verified in Hiſtory, and confirmed by Experience, we ſhall attain what is worth aiming at, to make this Book appear more intelligible, certain, and uſeful, than it is commonly thought to be. For which Reaſon, as many good Perſons have not that Attention to it they ought, they miſs that Encouragement, Hope, and Improvement, they might receive from it; and, I think, with ſome greater Advantages, than from a plainer Manner of delivering even the ſame Truths in other Books of the Holy Scriptures; for almoſt every thing that is ſublime, lively, and moving in the Law and the Prophets, receives new Force in the ſtrong Repreſentations, Figures, Images, and Expreſſions of this Book.

The great Truths concerning the Majeſty of God, the Wiſdom and Care of his Providence, the Dignity, Authority, and Power of Chriſt, the Protection of the Church, the Reſtraint and Puniſhment of their Enemies, and the final Happineſs of all who ſhall faithfully perſevere in the true Chriſtian Faith and Worſhip, are here delivered in ſuch awful Manner, ſuch animated Expreſſions, and ſuch ſtriking Repreſentations, as muſt greatly warm the Spirits of good Chriſtians. A Regard to this Book of Revelation, as a Prediction of Events by a Spirit of Prophecy, which therefore will ſurely come to paſs, and which cannot fail of their Accompliſhment, ſerves very wiſely and powerfully to guard againſt the Fears of Men, by a full Aſſurance of Hope in God. It will animate every one who looks upon the Promiſes and Threatnings of this Book, as a ſure Prediction of what ſhall come to paſs, to reſiſt every Temptation of Error and Wickedneſs, with Faithfulneſs,

Conſtancy,

Conſtancy, and Zeal. The Lake of Fire and Brimſtone, and the Terrors of the ſecond Death, the Portion of the Fearful and Unbelieving, the Glory and Happineſs of the holy *Jeruſalem*, and a Right to the Tree of Life, the Portion of all the Faithful, are repreſented in ſo ſtrong and lively Images, as are fit to fix the Attention, and make way to the Heart and Affections, and engage them with Zeal to follow the wiſe Directions of Underſtanding and Judgment. And an exact Conformity between theſe prophetic Deſcriptions, and the real State of the Church and World, for a long Series of ſome hundred Years, continually gives new Evidence to the Truth of the Chriſtian Revelation, and to the Authority of the Books of the New Teſtament; it greatly confirms our Faith in the Promiſes, and thereby gives them their full Force and Influence upon us.

As this ſeems to be the Improvement the Holy Spirit of Prophecy deſign'd in this Book of Revelation, let us conſider whether a religious Attention to theſe Deſigns will not enable us to make this very uſeful Improvement of it. There is reaſon to hope it may; for it is one Prophecy of this Book, *Bleſſed is he that readeth, and they that hear the Words of this Prophecy, and keep thoſe things that are written therein*, c. i. 3.

Objections conſidered.

Yet notwithſtanding theſe Reaſons, to recommend to us the Study and Improvement of theſe Revelations, it may be proper briefly to take notice of ſome common Objections which too often prejudice the Minds of many againſt them.

Uncertainty of Application.

I have already obſerved, what I hope is ſufficient to anſwer the Charge of Obſcurity from the Stile of Prophecy; but the Objection goes farther than to the Obſcurity of Expreſſion. This Book of Revelation repreſents, ſome ſay, a great many Perſons, and Events, Times, and Things, which Men know not how to apply with any ſufficient Certainty. Hence we find ſo much Difference between Interpreters, and the ſame Prophecy applied to a great Variety of Events, Times often fixed, and often miſtaken, that it ſhould ſeem a Point of plain Wiſdom not to be over-buſy in ſuch uncertain Applications.

It will ever be a Point of Wiſdom, not to be over-buſy, or over-confident in any thing, eſpecially in fixing Periods of Time, or determining Seaſons, which it may be are not to be determined, it may be are not fit to be known. It is a Maxim of greater Wiſdom than it is uſually thought, *Seek not to know what ſhould not be revealed.* Such are many future Events. The preciſe Time of our Saviour's coming to Judgment was not revealed, becauſe

cauſe not fit to be revealed, the Uncertainty of his Appearance was of greater Service to preſerve a Care of Religion, than the Revelation of it would have been; for the Uncertainty itſelf gives many uſeful Exhortations: *Watch, for ye know not at what Hour the Son of Man cometh.* Suppoſe then, *ſome* of the Events deſcribed in this Prophecy ſhould be of doubtful Application, ſuppoſe the preciſe Time of the Downfall of the Beaſt, the Slaying and Reſurrection of the Witneſſes, and the Beginning of the thouſand Years happy State of the Church, ſhould not ſo be determined, but it would admit of different Calculations, may it not be wiſe, and therefore fit it ſhould be ſo? The Certainty of thoſe Events in a *proper Time*, though that Time ſhould not be preciſely determined, will anſwer the greater Ends of uſeful Inſtruction; and if the Revelation ſhould go no farther than this, it would yet be a Revelation of great benefit and advantage, as the Certainty of the Day of Judgment in its *proper Time* ſurely is, though *of that Day and Hour knoweth no Man.*

Beſides, there is another wiſe Reaſon, why the Perſons and Events deſcribed in this Prophecy ſhould be expreſs enough for the Purpoſes of religious Improvement, for the Patience, Hope, Encouragement, and Conſtancy of the Church, and yet remain with ſome Uncertainty as to a particular Application. It was no way fit, for inſtance, that the ſeveral Woes and Plagues propheſied to befal the *Roman* State and Empire, ſhould ſtand ſo plain in a Book of Chriſtian Revelation, that every one could apply them to particular Emperors, or any preſent Adminiſtration of Government. It was not fit, for inſtance, that *Trajan*, *Hadrian*, *Severus*, or *Dioclefian*, ſhould be ſo deſcribed, as that all Men ſhould preſently perceive they were perſonally pointed out. This might have rendered the ſacred Books of the Chriſtian Religion ſuſpected as treaſonable Libels againſt the Peace, the Power, and the very Being of the *Roman* Empire. The Perſecutors of Chriſtianity might have made this a plauſible Pretence to juſtify their greateſt Severities againſt the Chriſtians, as Enemies to the Peace and Government, as well as to the Religion of the Empire. Theſe are therefore *Uncertainties* not to be complained of, becauſe they are wiſely fit and proper.

Yet ſtill the great Deſcriptions of God and Chriſt, of their Care and Power; the Deſcription of the old Dragon, and his Oppoſition to the Church; the Dangers and Afflictions of the Church, from idolatrous perſecuting Enemies; the Duty of the Church in the

the Hour of Danger and Temptation; the Security of the Church by divine Protection; the ſure Victory and final Happineſs of the Church in the End, which are the Things of chief Deſign and principal Uſe: Theſe are all expreſs enough, and none of theſe are either of doubtful or uncertain Application. And even as to the other Particulars, *he that hath an Ear to hear*, that will carefully and modeſtly endeavour to find out the Meaning of theſe Prophecies, may, I think, attain to a good and uſeful Degree of Underſtanding, in *what the Spirit ſaith unto the Churches*; and may find the ſeveral particular Events of theſe Prophecies of as certain Application as it is convenient ſuch Prophecies ſhould be.

Danger of Enthuſiaſm. There is moreover another Prejudice againſt the careful Study of this Book. Some think, or at leaſt pretend to think, that a Regard to Prophecies and Predictions, and eſpecially to the Prophecies of this Book, may have dangerous Conſequences. It may, as they ſay they fear, be an Encouragement to Enthuſiaſm, and become an Occaſion of great Diſorders in the World, which ſure it is Wiſdom carefully to watch againſt.

Enthuſiaſm, it is true, often has, and may again produce very miſchievous Effects. The Church, at the time of this Prophecy, ſaw one of the moſt memorable and fatal Inſtances, in the Rebellion of the *Jews*; and the Deſtruction of their Temple, City, and Nation, which followed upon it. But though Enthuſiaſm may abuſe the beſt and moſt innocent Principles in the World, or at pleaſure make what Principles it pleaſes, and move Men by unhallowed Means, to promote the holy Kingdom of *Jeſus*, as we have too many Inſtances of it; yet ſure I am, there is no Encouragement to it in any Part of the Chriſtian Religion, or in any Part of theſe Prophecies. Here are no Directions, or the leaſt Encouragement given to the Church, or Chriſtians, *as Saints*, but to Patience and Perſeverance, in the Faith and Hope of the Goſpel, from the Protection of God. No Encouragement of Sedition or Mutiny, of Violence or Injuſtice, no not to their greateſt Enemies, or in their greateſt Dangers. The true Means and Methods of their Safety will be found of a quite different Nature. The Time and Way of the Church's Deliverance is every where repreſented, as appointed and directed only by the Orders of God and Chriſt. Angels are every where repreſented as the appointed Miniſters to execute theſe Orders; Angels are to ſound the Trumpets of God's Judgments, and to pour out the Vials of God's Wrath. So that the whole Repreſentation ſeems as if deſigned to teach

teach Chriſtians, they were to be watchful againſt all manner of raſh and mutinous Attempts of their own, and not run into Rebellion upon any Pretence of Religion, as the *Jews* did, and met their Ruin in it. They are directed to wait the Time God has appointed for their Deliverance; hoping that God will, by his own Hand of Providence, execute his Deſigns of their Protection and Deliverance, in the moſt fitting Time, and in the fitteſt Manner, and by the moſt proper Means. So that, except the Wiſdom and Prudence of their own Conduct, which is the Duty of all Men at all times, and is the fartheſt thing in the World from Enthuſiaſm, either in Life or Religion, the Church has no other Directions in theſe Prophecies, but *to ſtand ſtill, and ſee the Salvation of God.* The whole Scheme of this Prophecy then, is ſo far from being an Encouragement to Enthuſiaſm, that it is a wiſe Preſervative againſt it; for the general Doctrine of the whole Book is this, that the Patience of the Saints is the Way to their Victory.

Upon the whole, in theſe Interpretations, we are not to expect Demonſtrations, or ſuch Proofs as ſhall be liable to no manner of Objections, or that ſome weak and warm Heads may not wreſt theſe Prophecies as they do the other Scriptures, and may do any Principles whatſoever, to extravagant Deſigns and Actions; it ſhould be ſufficient to ſatisfy us, if we find a proper and likely Senſe of the Prophetic Expreſſions and Deſcriptions, ſuited to the manifeſt wiſe Deſign of the whole Prophecy; and if theſe Interpretations are ſupported by an Application of Events in Hiſtory, that are juſtly applicable both to the Prophetic Deſcriptions, and to the Series and Order of the Prophecies: If they are Events worthy a Spirit of Prophecy to reveal, and agreeable to the Spirit and Intention of this Prophecy in particular, we may, without expoſing ourſelves to the Charge of being over-credulous, reaſonably reſt ſatisfied with them.

Then, we may repreſent theſe Prophecies to ourſelves, in that noble and uſeful View in which a great Author has placed them.

" In the *Goſpel* of St. *John*, we read the Life of Chriſt on " Earth: A Man converſing with Men, humble, poor, weak, " and ſuffering, we behold a Sacrifice ready to be offer'd, and a " Man appointed to Sorrows and Death; but in the *Revelation* " of St. *John*, we have the Goſpel of Chriſt now raiſed from the " Dead.

Bouſſet, *Bp. of* Meaux, *Explicat. of the* Revelation, *Pref.*

" Dead. He ſpeaks and acts as having conquer'd the Grave, and
" triumph'd over Death and Hell, as enter'd into the Place of
" his Glory; Angels, Principalities, and Powers being made ſubject
" unto him, and exerciſing the ſupreme univerſal Power, he has
" received from the Father over all Things in Heaven and Earth,
" as our Saviour, for the Protection of his Church, and for the ſure
" Happineſs of his faithful Servants in the End."

SCHEME

SCHEME and ORDER of the Prophecies in the Book of *Revelation.*

	Chap.	A.D.
INTRODUCTION, A Prophetic Viſion in the Iſle of *Patmos*, repreſenting Chriſt, his Care of the Churches, promiſing a Revelation, with Cautions and Exhortations ſuitable to the then preſent State of the Church, and to the future State of the Church in After-Ages, to encourage Patience and Conſtancy in the Faith.	i. *v.* 19.	95
FIRST PART OF REVELATION, relating to *the Things that are*, or the then State of the Church.		
Seven Epiſtles. Seven Epiſtles to the ſeven principal Churches in *Aſia*, deſcribing their *preſent State*, with Cautions and Exhortations ſuitable to it.	ii.	
SECOND PART OF REVELATION, relating to the Things that *ſhall be hereafter*, or to the State of the Church in the Ages to come, after the Time of the Viſion, with Cautions and Exhortations ſuitable to it.	iii.	
Scene of the Viſions. The Throne of God, the Conſiſtory above, and heavenly Church, repreſenting God's Power, Majeſty, Authority, Providence, and ſure Event of all his Purpoſes.	iv.	
A Sealed Book, containing a Revelation of the State of the Church in After-Ages, given to the Lamb to open, or to Jeſus Chriſt to reveal, for the Good of the Church, by St. *John*.	v.	
Chorus of Angels and Saints; or, the whole heavenly Church ſings a Pſalm of Praiſe to the Lamb.	vi.	
The Revelation begins by opening the ſealed Book, which deſcribes the future State of the Church in ſeven ſucceſſive Periods.		
SEVEN PERIODS.		
Firſt Period, ſhewing the State of the Church under the Heathen *Roman* Emperors, from about the Year 95, to about the Year 323. The Seals of the Book opened in Order.		95 323
Seven Seals.		
1. Firſt Seal repreſents a white Horſe, the Rider with a Crown, going forth to conquer, ſignifying the Kingdom of Chriſt, or Chriſtian Religion prevailing againſt the Oppoſition of *Jews* and Heathen.		

	Chap	A.D.
Seal 2. Second Seal repreſents a red Horſe, Power given to the Rider to take Peace from the Earth; ſignifying the firſt memorable Judgment on the Perſecutors of Chriſtianity, in the Deſtruction of the *Jews* under *Trajan* and *Hadrian*.		100 138
3. Third Seal repreſents a black Horſe, the Rider with a Balance to meaſure Corn, ſignifying great Scarcity of Proviſion, near to Famine, in the Time of the *Antonines*.		138 193
4. Fourth Seal repreſents a pale Horſe, the Name of the Rider *Death*, ſignifying a great Mortality and Peſtilence, wherewith the Empire was puniſhed in the Reigns of *Maximin* and *Valerian*.		193 270
5. Fifth Seal repreſents the Souls of the Martyrs under the Altar, their Reward and Deliverance in a ſhort time; ſignifying the ſevere Perſecution in the Reign of *Dioclefian*, with an Encouragement to Conſtancy, ſuitable to ſuch Times of Difficulty.		270 304
6. Sixth Seal repreſents Earth-quakes, Sun darkened, Stars falling from Heaven; ſignifying great Commotions in the Empire, from *Maximian* to *Conſtantine* the Great, who put a Period to the Perſecution of *Rome* Heathen.		304 323
Interval between the firſt and ſecond Periods, repreſents an Angel ſealing 144,000 with the Seal of the living God; ſignifying great Numbers forſaking the idolatrous Worſhip of the Heathen *Roman* Empire, and embracing the Profeſſion of Chriſtianity.	vii.	
Chorus of the heavenly Church bleſſing God for his Salvation. One of the Elders ſhews unto St. *John* the Happineſs of thoſe who were faithful and conſtant to true Religion, in the great Trial of ſo grievous Perſecution.	*v.* 9.	
PERIOD II.		
Second Period reveals the State of the Church, and Providence, in the Times following the Reign of *Conſtantine*, during the Invaſion of the Empire by the Northern Nations; the Riſe and firſt Progreſs of the *Mahometan* Impoſture, till the Stop put to it in the Weſtern Empire, which reaches from about the Year 337, to the Year 750.	viii.	337 750
Seven Angels receive ſeven Trumpets to ſound.		
Seven Trumpets.		
1. Firſt Trumpet repreſents Hail and Fire mingled with Blood, caſt on the Earth; ſignifying great Storms of War to fall on the Empire, and the Blood that was ſhed in the Reigns of the *Conſtantine* Family, and their Succeſſors, till Things were ſettled under *Theodoſius*.		337 379

Trumpet

	Chap	A.D.
Trumpet 2. Second Trumpet repreſents a Mountain burning with Fire, caſt into the Sea, whereby it became Blood; ſignifying the Invaſion of *Italy* by the Northern Nations, and taking the City of *Rome* by *Alaric*.		379 412
3. Third Trumpet repreſents a burning Star falling upon the Rivers, which became bitter; ſignifying the Ravages in *Italy*, putting an End to the *Roman* Empire, and founding a Kingdom of *Goths* in *Italy* itſelf.		412 493
4. Fourth Trumpet repreſents a third Part of the Sun and Moon darkened; ſignifying the Wars in *Italy* between *Juſtinian*'s Generals and the *Goths*, whereby the Exarchate of *Ravenna* was erected, and all remaining Power and Authority of *Rome* quite ſuppreſſed.		493 568
5. Fifth Trumpet repreſents the bottomleſs Pit opened, and Locuſts coming out of it; ſignifying the Riſe of the *Mohammedan* Religion and Empire, and the great Progreſs of both, till a Stop was put to them by a Contention for the Succeſſion.	ix.	568 675
6. Sixth Trumpet repreſents four Angels looſed, which were bound in the River *Euphrates*; ſignifying the Reunion of the divided *Saracen* Power, the Invaſion of *Europe* by them, and threatning the Conqueſt of it, till defeated by *Charles Martel*.		635 750
PERIOD III.		
Third Period of the Vials reveals the State of the Church and Providence, in the Times of the laſt Head of *Roman* Government, repreſented by the Beaſt; for 1260 Years, to its final Overthrow, from about the Year 756, to about the Year 2016.		756 2016
An Angel, or Nuntius, brings a little Book, the Remainder of the ſealed Book opened by the Lamb, and gives it to St. *John* to eat; ſignifying a farther Revelation of what was to follow in Order of Time, to the End of the World.	x.	
Three general Deſcriptions of this Period.		
1. Firſt general Deſcription repreſents the Temple meaſured; Part given to the Gentiles; two Witneſſes propheſy in Sackcloth 1260 Days; ſignifying the corrupt State of the Church, and the Conſtancy of ſome faithful Witneſſes to the Truth, tho' under ſevere Perſecutions during this whole Period.	xi.	
2. Second general Deſcription repreſents a Woman forced to fly into the Wilderneſs for Safety, and protected there 1260 Days; ſignifying the Perſecution and Preſervation of the Church during the ſame Period.	xii.	
3. Third general Deſcription repreſents a monſtrous wild Beaſt riſing out of the Sea, with ſeven Heads, ten	xiii.	

	Chap	A.D.
Horns, as many Crowns, and Titles of Blaſphemy, who was to continue forty and two Months; ſignifying, that new *Roman* Power, which ſhould uſe its Authority to promote idolatrous Worſhip, and to perſecute all who would not ſubmit to it, and ſhould be ſupported by another Power like unto its own Form and Conſtitution, during the ſame Period.		
Chorus of the Heavenly Church celebrates in an Hymn, the Happineſs of thoſe who remain faithful and conſtant.	xiv.	
Nuntius, an Angel comes down from Heaven to declare the certain and ſevere Puniſhment of the Enemies of Truth, and pure Religion, in this Period.		
Seven Angels receive ſeven Cups full of the Wrath of God; ſignifying, that the Enemies of Truth and pure Religion in this Period, ſhall be ſeverely puniſhed in the *Courſe* of it, as well as they ſhall be utterly deſtroyed in *the End*.	xv.	
The Oracle gives Order to the ſeven Angels, to pour out their Vials or Cups.	xvi.	
Seven Vials.		
Firſt Vial poured on the Earth; a grievous Sore on the Worſhippers of the Beaſt, ſignifying the great Commotions throughout the whole Empire, under the Family of *Charles* the Great, by which that Family becomes extinct, and by which both the Empire and Crown of *France* are transferred to other Families.		830 988
2. Second Vial poured on the Sea, it becomes as the Blood of a dead Man; ſignifying the great Bloodſhed of the Holy War, to recover *Jeruſalem* from the *Saracens*.		1040 1190
3. Third Vial poured on the Rivers and Fountains; they become Blood; ſignifying the bloody civil Wars between the *Guelphs* and *Gibellines*, the Papal and Imperial Factions, when the Popes were driven out of *Italy* into *France*.		1200 1371
4. Fourth Vial poured on the Sun, which has Power given it to ſcorch Men; ſignifying the long Wars in *Italy*, *Germany*, *France*, and *Spain*, occaſioned by a long Schiſm in the Papacy. *Turks* take *Conſtantinople*, and put an End to the Eaſtern Empire. Peſtilential Diſeaſes occaſioned by intemperate Heat.		1378 1530
5. Fifth Vial poured on the Seat of the Beaſt, or his Throne; ſignifying the Reformation, and the Confirmation of it by the principal States of *Europe*, notwithſtanding all Oppoſition from the Pope, and in Oppoſition to the Papal Authority.		1560 1650

	Chap	A.D.
6. Sixth Vial poured on the River *Euphrates*, makes way for the Kings of the East. This seems, in the Order of the Prophecies, to be yet future; but may likely mean some Invasion of the Pope's Dominions from its Eastern Boundary, or the *Adriatick*.		1670 1850
7. Seventh Vial poured on the Air, the Seat of *Satan*'s Empire, describes the utter Ruin of this persecuting idolatrous *Roman* Government, or mystical *Babylon*, at the End of this Period.		1850 2016
Nuntius, an Angel-Interpreter, more fully explains the Character of this idolatrous persecuting Power, which should corrupt the Church, and persecute the Faithful, during this Period.	xvii.	
Another Angel sent from Heaven, to confirm the utter and lasting Destruction of this mystical *Babylon*, as a Punishment for her idolatrous Corruptions and Persecution.	xviii.	
Chorus of the Heavenly Church, sings the Praise of God, for his righteous Judgments.	xix.	
A Vision of Christ, leading an Army out of Heaven, strongly represents the certain Accomplishment of this Prophecy.		
PERIOD IV.		
An Angel sent from Heaven, to shut up *Satan* in the bottomless Pit, as in a secure Prison, for one thousand Years, during which Time there will be a very happy State of the Church, in Purity, Peace, and Prosperity.	xx.	
PERIOD V.		
After the thousand Years of the Church's Prosperity shall be expired, *Satan* will be loosed again for a little Season, a new Attempt will be made to revive the Corruptions of the Church, and a Spirit of Persecution, which shall end in the final Destruction of *Satan*'s Power, and of *all the Enemies* of pure and true Religion.	*v.* 7.	
PERIOD VI.		
The general Resurrection, and final Judgment; the everlasting Destruction of the Wicked.	*v.* 11.	
PERIOD VII.		
The seventh Period concludes the whole Prophecy, in the Vision of new Heavens, and a new Earth, representing in strong Images, the Extent, Security, Riches, and Grandeur of the Heavenly *Jerusalem*; signifying the consummate Happiness of the heavenly State.	xxi.	

Thus,

	Chap	A.D.
Thus, the Prophecies of this Revelation iſſue in an *eternal* SABBATH: *The ſure Reward of all who ſhall be found faithful and conſtant in the true Religion of Jeſus Chriſt.*	xxii.	
THE CONCLUSION confirms the Truth and Certainty of theſe Prophecies, warns againſt corrupting them, exhorts to hope the Accompliſhment of them; an uſeful Spirit and Temper, to give good Men Conſolation in all their preſent Afflictions, and to preſerve them from the Corruptions of Religion, how prevailing ſoever in their own Times; which is,	*v.* 6.	
The uſeful Moral, and principal Doctrine of all theſe Prophecies.		

A

PARAPHRASE

AND

NOTES

ON THE

REVELATION of St. JOHN.

CHAP. I.

THIS Chapter is an Introduction, or Preface, to the Prophecies contained in this Book. It repreſents the firſt Viſion St. *John* ſaw, the Manner in which this Revelation was made to him, and gives, in very lively Figures, a View of the Majeſty, Glory, and Power of our Lord Jeſus Chriſt, now in his exalted State: It teaches Chriſt's Care of his Church, now he is ſat down at the Right-Hand of God, in very beautiful and ſtrong Expreſſions, taken chiefly from the antient Prophets; very proper to confirm the Faith and Patience of good Chriſtians, and encourage their Perſeverance, under all their Afflictions and Fears: The principal Doctrine and Deſign of the whole Book. SECT. 1.

TEXT.

1 *THE Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his Servants Things which muſt ſhortly come to paſs, and he ſent and ſignified it by his Angel, to his Servant* John.

PARAPHRASE.

THIS Book contains a Diſcovery or Revelation of many Secrets, which Chriſt made known concerning the preſent and future State of his Church in this World; and which the divine Wiſdom directed ſhould be made known, by a Revelation from himſelf, to his faithful Servants; containing an Account of many Things that ſhould ſhortly begin to be accompliſh'd, and which he reveal'd by his 1

CHAP. I.

TEXT.

2 *Who bore Record of the Word of God, and of the Teſtimony of Jeſus Chriſt, and of all Things that he ſaw*

3 *Bleſſed is he that readeth, and they that hear the Words of this Prophecy, and keep thoſe Things which are written therein, for the Time is at hand.*

4 John *to the ſeven Churches which are in* Aſia, *Grace be unto you, and Peace from him, which is, and which was, and which is to come, and from the ſeven Spirits which are before his Throne;*

5 *And from Jeſus Chriſt, who is the faithful Witneſs,*

PARAPHRASE.

Angel (*a*) to his Servant *John*, in the following Viſions. Which Revelations 2
St. *John* has faithfully recorded, as they were revealed to him by Chriſt, even as he faithfully teſtified, what he had ſeen of Chriſt's Actions on Earth. And what follows is a true, and faithful Relation of what he ſaw in his Prophetic Viſions. And they are of ſuch Uſe to the faithful 3
Chriſtian, that he will be truly bleſſed, who ſhall ſo read, and attend to the Words of this Prophecy, as to follow the Counſels and Inſtructions contained in it, who ſhall perſevere in the Faith, Worſhip and Patience of the Goſpel; for they are of immediate and conſtant Uſe, as they will very ſoon begin to be accompliſhed, and will be punctually fulfilled in their Order to the End of Time.

I *John* therefore who ſaw theſe Vi- 4
ſions, and record them for the Benefit of the Church, ſalute the ſeven Churches which are in *Aſia*, to whom I more immediately direct this Revelation, wiſhing them all manner of ſpiritual Happineſs, from the eternal God, and from his holy Spirit (*b*); And from Jeſus Chriſt our Sa- 5
viour and Lord, who is a faithful Witneſs, whom God raiſed from the Dead,

1. (*a*) *by his Angel.* In the Stile of Prophecy, from whence the Expreſſions of this Book are chiefly taken, every thing is called an Angel, that notifies a Meſſage from God, or executes the Will of God. A prophetic Dream is an Angel; the Pillar of Fire that went before the *Iſraelites*, is called God's Angel. The Winds, and Flames of Fire are Angels to us, when uſed by God as Voices to teach us, or Rods to puniſh us. So that God is properly ſaid to reveal by his Angel, what he makes known, either by Voice, by Dream, by Viſion, or any other manner of true prophetic Revelation.

5. (*b*) *from his holy Spirit.* The holy Spirit, I think, is meant by the ſeven Spirits which are before the Throne. Seven, in the Language of Prophecy, often expreſſes Perfection, and may better be underſtood of the moſt perfect Spirit of God, the Author of all ſpiritual Bleſſings, than of ſeven Angels, as a more natural Interpretation of the Expreſſion in Prophecy, as well as much more agreeable to the Manner of the Goſpel-Bleſſing, from Father, Son, and Holy Ghoſt.

the

TEXT.

neſs, and the firſt begotten of the dead, and the Prince of the Kings of the Earth, unto him that loved us and waſhed us from our Sins in his own Blood,

6 *And hath made us Kings and Prieſts, unto God and his Father, to him be Glory and Dominion, for ever and ever.* Amen.

7 *Behold he cometh with Clouds, and every Eye ſhall ſee him; and they alſo which pierced him, and all Kindreds of the Earth ſhall wail becauſe of him, even ſo,* Amen.

8 *I am* Alpha *and* Omega, *the Beginning, and the End-*

PARAPHRASE. SECT. 1.

the firſt Fruits of our Reſurrection, and thereby gave us full Evidence, and reaſonable Aſſurance of our own Reſurrection from the Dead, and has made him ſupreme Head over all Perſons, of what Authority, Dignity, or Power ſoever, to whom we have the greateſt Obligation, as he has ſo loved us, as to waſh us from our Sins in his own Blood. And has ſanc- 6
tified us to the Service of God, conſecrating us as his Church, a Kingdom of Prieſts, to honour God and his Father, and to give us the Privilege of a near Approach unto him; with Aſſurance of Acceptance and Favour: To him let the Churches aſcribe Glory and Dominion, for ever and ever. *Amen.*

This Prophecy, which I now record, 7
you may obſerve, is agreeable to former Prophecies, concerning the Power and Majeſty of Chriſt's Kingdom; *Daniel* propheſied of his coming with the *Angels of the Hoſt of Heaven (c)* *; and *Zechariah, That they ſhall look upon him whom they have pierced, and mourn* †; and our Saviour himſelf ‡, *That all the Tribes of the Earth ſhall mourn; for they ſhall ſee the Son of Man coming in the Clouds of Heaven, with Power and great Glory.* Such Manifeſtations then of his Glory and Power, the Chriſtian Church had all Reaſon to believe and hope for. And we have the more Reaſon to heed, 8
and give credit to theſe Predictions of Prophecy, becauſe they are, in effect,

7. (c) *Angels of the Hoſt of Heaven.* *Rabbi Suadias Gaon* obſerves the Clouds of Heaven, they are the Angels of the Hoſt of Heaven; this is the great Magnificence and Power, which God ſhall give unto the Meſſiah. *Vid. Pierſon* on the Creed, *Art.* 7. *p.* 293. and Biſhop *Chandler*'s Defence of Chriſtianity, *p.* 130.

* *Dan.* vii. 13. † *Zech.* xii. 10. ‡ *Matth.* xxiv. 30.

CHAP. I.

TEXT.

Ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty.

SECT. 2.

9 *I* John, *who alſo am your Brother and Companion in Tribulation, and in the Kingdom and Patience of Jeſus Chriſt, was in the Iſle that is called* Patmos, *for the Word of God, and for the Teſtimony of Jeſus Chriſt.*

10 *I was in the Spirit on the Lord's Day, and heard behind me a great Voice like the Sound of a Trumpet.*

11 *Saying, I am* Alpha *and* Omega, *the firſt and the laſt, and what thou ſeeſt write in a Book, and ſend it to the ſeven Churches which are in* Aſia, *unto* Epheſus, *and unto* Smyrna, *and unto* Pergamos, *and and unto* Thyatira, *and unto* Sardis, *and* Philadelphia, *and unto* Laodicea.

12 *And I turned to ſee the Voice that ſpake with me; and being turned, I ſaw ſeven golden Candleſticks.*

PARAPHRASE.

Promiſes of the ſupreme Governour of the World; who is ever the ſame unchangeable Being, able to accompliſh all his Purpoſes from the firſt Beginning of Time to the laſt Conſummation of all Things.

Know then the Time and Occaſion of theſe Revelations I received from Chriſt, were thus: I who am a Fellow-Sufferer with you, on account of the Goſpel of Chriſt, was in Baniſhment in the Iſle of *Patmos*, for my faithful Adherence to the Religion of Jeſus Chriſt, and the Truth of his Goſpel. There, on the Day diſtinguiſhed in the Chriſtian Church, by the Name of the Lord's Day, on which the Church is uſed to aſſemble for Religious Worſhip, the Spirit of Prophecy came upon me, in like manner as upon the antient Prophets; and the firſt thing I perceiv'd, was a Voice, ſtrong and loud, as the Sound of a Trumpet, and attending to it, I heard this Voice from Heaven, or Oracle of God, diſtinctly ſaying unto me, I am *Alpha* and *Omega*, I begin, and I finiſh all things, from the Creation of the World, to the End of Time, and the Conſummation of Ages; regard the Revelations thou ſhalt receive, as coming from me; write them down to preſerve them for the Uſe and Benefit of the Church, and ſend them in particular to the ſeven Churches which are in *Aſia*, who are concerned in the preſent Uſe of them. This Voice of the Oracle called me to great Attention, and made me turn to ſee whence this Voice might proceed; then the Spirit of Prophecy continued the Revelation in a prophetick Viſion *(d)*, for

9 10 11 12

12. (*d*) *in a prophetic Viſion.* The *Jews* accounted all Degrees of Prophecy were included in Dreams and Viſions; *In iſtis autem duabus partibus, ſomnio inquam & viſione,*

TEXT. *PARAPHRASE.* SECT. 2.

for I saw as before my Eyes the following Representation: I saw seven golden Candlesticks, or a Lamp made of pure Gold, having seven Branches, like to the Lamp in the holy Place in the Temple *.

13 *And in the midst of the seven Candlesticks, one like unto the Son of Man, cloathed with a Garment down to the Foot, and girt about the Paps with a golden Girdle.*

And as the Priests, when they dressed 13
the Lamps, stood in the midst, to light the middle, and largest of the Branches first; so I beheld a Person in the midst of this Lamp, as if trimming the Branches, not in the Appearance of an Angel, but in an Appearance of human Shape as a Man; he was dress'd in the rich Habit peculiar to the High-Priest; he wore the Robe of the *Ephod*, girt with the curious Girdle, of Gold, blue, and purple, and scarlet, and fine worked Linnen †.

14 *His Head and his Hair were white like Wool, as white as Snow, and his Eyes were as a Flame of Fire.*

The Appearance of his Person was al- 14
so very glorious, somewhat like the Appearance of the Antient of Days, in *Daniel* ‖. The upper Part of his Body, his Head, and Hair *(e)*, were exceeding white, and of great Lustre; his Eyes had a piercing Brightness, and the lower Parts 15
shone like the finest Amber, or a refin'd and polish'd Metal, and his Voice was strong and full, like the Sound of the Sea, or some very great Water.

15 *And his Feet like unto fine Brass, as if they burned in a Furnace, and his Voice as the Sound of many Waters.*

sione, continentur omnes Prophetiæ gradus, Majemonides, More Nevochim, Part 2. C. 26. p. 293. but yet the *Jews* were wont to make a Vision superior to a Dream. *Vide Smith*'s select Discourses of Prophecy, 175. So that this Book is represented as the highest Degree of prophetick Revelation.

14. *(e) of great Lustre.* So λευκος, which we translate *white*, properly signifies. Thus, *Revel.* xx. 11. *And I saw a great white Throne*; that is, a Throne with a glorious Lustre, λευκον, *(candidum) hic intellige splendidum cum Majestate.* Grot. *in loc.*

This being an Appearance of the *Schechinah*, is to be consider'd as that always was, a Representation of the Divine Presence, Majesty and Glory; therefore the Glory in which the *Schechinah* appear'd in antient Prophecy, is very properly applicable to it.

* *Exod.* xxv. 31. † *Exod.* xxxix. 5. ‖ *Dan.* vii. 9.

CHAP. I.

TEXT.

16 *And he had in his right Hand ſeven Stars, and out of his Mouth went a ſharp two-edged Sword, and his Countenance was as the Sun ſhineth in his Strength.*

17 *And when I ſaw him, I fell at his Feet as dead, and he laid his right Hand upon me, ſaying unto me, Fear not. I am the firſt and the laſt.*

18 *I am he that liveth, and was dead, and behold I am alive for evermore,* Amen, *and have the Keys of Hell, and of Death.*

19 *Write the Things which thou haſt ſeen, and the Things which are, and the Things which ſhall be hereafter.*

PARAPHRASE.

I perceived farther, that this venerable 16
Perſon held in his right Hand, as it were, ſeven Stars, and a ſharp two-edged Sword ſeem'd to go out of his Mouth, and his whole Appearance was as glorious as if I had beheld the full Luſtre of the Sun at Noon-Day, when ſhining in its greateſt Brightneſs.

The Sight of ſuch a Perſon, with ſo 17
majeſtick Appearance, ſtruck me with great Awe; inſomuch, that, like a Man in a ſwoon, I loſt my Senſes for a time, but he raiſed me up, by laying his right Hand upon me, and encouraging me, as the Angel did *Daniel* *; and ſaid unto me, Be not afraid, for though you may obſerve ſomething in this Viſion, of the Majeſty, Power, and Authority of my everlaſting Kingdom; yet obſerve alſo, this 18
Viſion repreſents the High-Prieſt, and Saviour of the Church, who died to redeem it unto God, and conſecrate it a peculiar People, and who now ever lives to protect and bleſs it; and who has all Authority, and Power in this Life, and in the ſeparate State of departed Souls, after this Life, to ſave it for evermore. This I confirm as a certain Truth. Therefore lay aſide your Fear, and at- 19
tend to the Deſign of this Viſion; write down, and keep on Record what this Viſion reveals concerning the State of the Church, of my Power, and Care of it, which are Things of great Concern to the Church, and regard partly the preſent State of the Church, and partly the ſeveral States of the Church in future Times (*e*). To begin then to explain the

19. (*e*) This Diſtinction of Things relating to the preſent State of the Church, and of Things relating to the future State of the Church, in After-Times, may direct to one Obſervation, concerning this Prophecy; That this firſt Viſion ſhould ſeem

* *Dan.* x. 10.

TEXT.

20 *The Myſtery of the ſeven Stars which thou ſaweſt in my right Hand, and the ſeven golden Candleſticks: The ſeven Stars, are the Angels of the ſeven Churches, and the ſeven Candleſticks which thou ſaweſt, are the ſeven Churches.*

PARAPHRASE. SECT. 2.

the Meaning of this Viſion, obſerve what is to be underſtood by the myſtical Repreſentation of the ſeven Stars, and the ſeven golden Candleſticks, or Branches of the Lamp; the Stars are intended to ſignify the Angels, Paſtors, or Biſhops of the Churches; and the Candleſticks to ſignify the Churches themſelves, conſecrated to the Service of God, following the Inſtructions of their faithful Biſhops, in Purity of Doctrine, Worſhip, and Manners, ſhining as Lights in the World, and honouring their Profeſſion of my Goſpel, and Religion, before Men. 20

CHAP. II.

CONTENTS.

IN this and the following Chapter, we have the Prophecies which concern'd the then preſent Church, or the *Things which are.* (*c.* i. 19.) By which the State of the ſeven Churches in *Aſia*, at the Time of the Viſion, ſeems to be deſcribed, in what was commendable, and deſerved Encouragement; in what was faulty, and called for Reproof and Reformation. This Part of the Prophecy is deſign'd to ſhew the conſtant Care of Chriſt over the Church, both in the Puniſhment of Apoſtacy, and in the Bleſſings of Faithfulneſs, and Conſtancy. Each of theſe Epiſtles are then to be conſider'd, as proper Directions and Encouragements, Cautions and Warnings in every State of the Church, where there are like commendable Things, to be prais'd and encourag'd, or, like Faults and Miſcarriages, to be prov'd and amended; and it will repreſent the State of the Church in every SECT. 3.

to relate to the preſent State of the Church; the following Viſions, to the future State of the Church; which, I think, makes it more probable, to underſtand the Epiſtles to the Churches, as relating to the preſent State of the Church in the Days of the Apoſtle, than to underſtand them, as prophetick Repreſentations, of the ſucceſſive States of the Church, to the End of Time: But I enter not into the Opinions of learned Men, on that Queſtion, propoſing to ſet the Prophecies of this Book in a plainer Light, if I can; not to make them darker by new Diſputes, than they were before.

Age,

Age, as in every Period of Time, there will be ſome like Things to be commended, and to be blam'd. This is a Repreſentation of the State of the Church, moſt proper to the Deſign of the Prophecy, to encourage Faithfulneſs, Patience, and Perſeverance, under all the Diſcouragements the Church might meet with; Chriſtians were not to be diſcourag'd on the one hand, becauſe all Things in the Churches were not as they ought to be; nor yet, on the other hand, were they to neglect, or overlook any Miſcarriage or Imperfection, on Pretence, that the Church in this World cannot arrive at Perfection. They were to amend what was faulty, to improve what was imperfect, and to remain conſtant in the Purity of Chriſtian Faith, Worſhip and Manners, when the Protection of Chriſt their Saviour promiſes them Victory in the End, and to crown that Victory with the glorious Reward of eternal Life.

TEXT.

1 UNTO *the Angel of the Church of* Epheſus *write theſe things, ſaith he that holdeth the ſeven Stars in his right Hand, who walketh in the midſt of the ſeven Golden Candleſticks* a.

PARAPHRASE.

AS the Churches in *Aſia* now labour 1
under many Diſcouragements and great Trials of their Faith and Patience, write to them, as in my Name, theſe Directions and Inſtructions proper for their Warning and Encouragement; declare, as from the holy Spirit of Revelation, my Care of them, and Power to protect them. In particular, write after this Manner to the Church of *Epheſus*; Tho' I am in Heaven, yet I am concern'd for the Protection of my Religion on Earth, I will protect my Miniſters, who are careful to enlighten the Church with the Knowledge of Truth and Righteouſneſs, of Peace and Happineſs, according to the Revelation of my Goſpel; and I will give all Encouragement to the

a *Walking in the midſt of the golden Candleſticks*, is an Expreſſion taken from the Office of the Prieſts, in dreſſing the Lamps, which was to keep them always burning before the Lord. I conceive therefore, *walking*, here, may be deſign'd to ſignify not only a Care to obſerve, and know the true State of the Churches; but moreover, to aſſiſt and promote their Improvement in Religion, or to aſſiſt the Churches in their proper Character, as conſecrated to the Service of God, that they may ſhine as Lights in the World, in the midſt of a crooked and perverſe Nation, *Phil.* ii. 15,

Churches,

TEXT.

PARAPHRASE. SECT. 3.

Churches, and Aſſiſtance proper to anſwer their Character, as Lights of the World, to adorn the Chriſtian Religion by Purity of Doctrine, Worſhip, and Manners. And let the Church of *Epheſus* further know, in this ſolemn Manner, that in my Obſervation of its Behaviour, I take a particular Notice of what deſerves Commendation; that it is careful to preſerve good Works, that it is diligent and zealous in the Duties of Religion; that it has ſhewn a Patience and Conſtancy, as well as Diligence and Faithfulneſs, and expreſſed them in a very proper manner; not bearing thoſe evil Perſons who would have corrupted the Purity of the Church with Wickedneſs of Life, and examining the Doctrines of ſuch, who would have impoſed their Errors on the Pretence of Apoſtolical Authority, preſerved the Purity of Faith and Doctrine, as well as of Life and Manners. Let them know, I obſerve, that theſe Things commendable in the Church of *Epheſus*, are very eminent; they have borne great Afflictions, they have long had Patience, and from a right Principle of Affection to my Name and Goſpel, in which they have been very conſtant, as well as diligent, have not fainted under any Difficulties or Oppoſition.

2 *I know thy Works, and thy Labour, and thy Patience, and how thou canſt not bear them which are evil (b), and thou haſt tried them which ſay, they are Apoſtles, and are not, and haſt found them Lyars.* 2

3 *And haſt born, and haſt Patience, and for my Name's ſake haſt laboured, and haſt not fainted (c).* 3

(*b*) This Obſervation of the commendable Behaviour of the Church of *Epheſus*, ſeems to direct us to obſerve how acceptable in the Sight of God, the Care of the primitive Churches was, to preſerve Purity, by proper Diſcipline, and a Zeal againſt Wickedneſs, as inconſiſtent with the Profeſſion of the Goſpel, as Mr. *Waple* well obſerves on the Place.

(*c*) This 3*d Verſe*, as Mr. *Waple* obſerves, being much a Repetition of what was ſaid in the foregoing *Verſe*, ſeems to intimate, that the Sufferings, the Diligence, and the Patience of this Church, were very eminent and remarkable; for ſo a Repetition of the ſame Thing ſometimes ſignifies in Scripture-Language.

CHAP. II.

TEXT.

4 *Nevertheleſs, I have ſomewhat againſt thee, becauſe thou haſt left thy firſt Love.*

PARAPHRASE.

However, there are ſome things in the Behaviour of this Church that deſerve Reproof and Cenſure, notwithſtanding all that is commendable in it. 4

Tell them, in my Name, you have ſuffer'd your former Affection to abate and cool; your Affections for the Inſtitutions of the Goſpel, your Charity for each other as Brethren, and Members of the true Church of the living God, are not ſo warm and lively as once they were.

5 *Remember therefore from whence thou art fallen, and repent and do thy firſt Works, or elſe I will come unto thee quickly, and will remove thy Candleſtick out of his Place, except thou repent.*

Take notice then of this Declenſion of thy Love, as a Miſcarriage that calls for Repentance and Reformation; this can only conſiſt in regaining your former Warmth of Affection, ſo as to excite you to your former eminent Acts of Love and Charity: If you neglect this Warning and Advice, if you will not repent and do your firſt Works, I will ſoon puniſh your Negligence and Diſobedience, by depriving you of thoſe Privileges of the true Church, for which you are loſing your Eſteem and Affection. 5

6 *But this thou haſt, that thou hateſt the Deeds of the* Nicolaitans, *which I alſo hate* (*d*).

Yet ſtill there is this encouraging in you, that tho' your Love and Affection are cooler than they were, yet you highly diſapprove and warmly condemn the idolatrous Liberties, and unclean Practices of the *Nicolaitans*, which I alſo highly diſapprove and condemn. 6

7 *He that hath an Ear, let him hear what the Spirit ſaith to the Churches; To*

Let him therefore who is diſpoſed to receive uſeful Inſtruction, attentively conſider what the Spirit of Wiſdom and Prophecy reveals to the 7

(*d*) However Antiquity differs concerning the Original of the Sect of *Nicolaitans*, it ſufficiently agrees as to the Libertine Principles, and impure Practices, they taught, uſed, and defended. Inſomuch, that they allowed Lewdneſs, and Adulteries, as well as idolatrous Sacrifices, by placing them among Things indifferent, and pleaded in Juſtification of their own Liberty, in the Uſe of both. And thus it ſeems to be explained in this very Chapter, v. 14. *teaching to eat Things ſacrificed to Idols, and to commit Fornication.*

Church,

TEXT.

To him that overcometh will I give to eat of the Tree of Life, which is in the Midſt of the Paradiſe of God.

PARAPHRASE. SECT. 3.

Church, and let him be encouraged to Faithfulneſs, Perſeverance and Conſtancy in the Chriſtian Religion, being aſſured, that whoſoever ſhall fight this good Fight as to overcome the Enemies of Truth and Righteouſneſs, ſo as not to be turned back from the holy Commandment, by the Temptation of an evil World, ſhall enjoy a State of full Perfection and Happineſs in eternal Life, as the firſt Parents of human Race would have continued in the Happineſs of their Paradiſaical State, if they had not loſt the Privilege of the Tree of Life, being overcome by the Temptation of eating the forbidden Fruit.

8 *And unto the Angel of the Church in* Smyrna, *write, Theſe Things ſaith the firſt, and the laſt, which was dead, and is alive.*

8 Write alſo another Epiſtle to the Church in *Smyrna*, and give it to underſtand theſe Things, as a Revelation from a moſt powerful and affectionate Saviour, from him who was before all Things, and of whoſe Kingdom, and Power, there ſhall be no End. As my Obedience to Death ſhewed how One dearly beloved of God might be afflicted in this Life; and as my Death has obtained eternal Redemption for my People, and the new Covenant confirmed by it has called them to the Hope of everlaſting Salvation, ſo I am alſo raiſed from the dead, and live for ever, and have enter'd into the Glory, the Reward of my Sufferings, which may greatly encourage and ſupport all who ſhall be Partakers with me, in ſuffering for Righteouſneſs ſake, that they ſhall alſo be Partakers with me in Glory.

9 *I know thy Works, and Tribulation, and Poverty, (but thou art rich) and I know the Blaſphemy of them which*

9 Let them know, I am not unacquainted with their true State and Condition; I know their painful Diligence in the good Works of Religion, and the many

CHAP. II.

TEXT.

which say they are Jews *and are not, but are the Synagogue of* Satan.

PARAPHRASE.

Troubles they meet with on account of it; and, in particular, their low and poor Condition, as to the Riches of this World; tho' they have reason to account themselves rich, as they abound in good Works, and enjoy the Favour of God, with the Hopes of the true Religion; let them further understand, I am sensible of the Opposition they meet with, from a Party which boasts in the Privileges of the true Church, but whose Pretences are false and blasphemous; who are so far from being the true Church of God, that they are a Synagogue of Satan, by promoting Error, Superstition and Wickedness, the very Things wherein the Kingdom of Satan consists. Direct them, 10 that they fear none of these Sufferings, which such evil Persons may inflict upon them; tho' God, for the Trial of their Faith and Patience, may permit them to be cast into Prison, and they may have great Trouble for some considerable time, yet exhort them to be faithful even unto Death, if their Trial should reach to the Danger of their Lives, as well as of their Liberty; assuring them, that their Faithfulness shall finally be rewarded, with a Crown of infinitely more Value than the corruptible Crowns Men have in so high Esteem here, even with a State of Perfection, Happiness, and Glory, for ever.

10 *Fear none of those Things which thou shalt suffer: behold the Devil shall cast some of you into Prison, that ye may be tried, and ye shall have Tribulation (f) ten Days: be thou faithful unto Death, and I will give thee a Crown of Life.*

(f) *Ten Days*, I conceive, is not to be understood literally; a short Time of Affliction indeed! hardly agreeable to a Description of that Tribulation this Prophecy seems to prepare the Church for. In Scripture-Language, *Ten Times*, is many Times, *Gen.* xxxi. 7, 41. *Ten Women*, are many Women; *Levit.* xxvi. 26. *Ten Sons*, are many Sons; 1 *Sam.* i. 8. *Ten Men*, are many Men; *Eccles.* vii. 9. And, in common Speech, *Ten* signifies *many*; as Mr. *Daubuz* has observed in several Passages of *Plautus*. *Symbolical Dict.* p. 96.

Let

TEXT.

11 *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches; He that overcometh, ſhall not be hurt of the ſecond Death.*

12 *And to the Angel of the Church in* Pergamos, *write, Theſe Things ſaith he which hath the ſharp Sword with two Edges.*

13 *I know thy Works, and where thou dwelleſt, even where Satan's Seat is, and thou holdeſt faſt my Name, and haſt not denied my Faith, even in thoſe Days wherein* Antipas *was my faithful Martyr, who was ſlain among you, where* Satan *dwelleth.*

PARAPHRASE. SECT. 3.

Let then every Man attentively conſider, what the Spirit of Wiſdom and Revelation hereby teaches the Church, and be encouraged to Faithfulneſs and Conſtancy, in the Profeſſion and Practice of true Chriſtianity; for whoever ſhall thus overcome the Temptations of the World, ſhall not be hurt by the Death of his Soul in the World to come; but ſhall be delivered from the Puniſhment of the Wicked and Faithleſs, when they ſhall be doom'd to everlaſting Deſtruction. 11

Send alſo an Epiſtle to the Biſhop of the Church in *Pergamos*; let them know, theſe Inſtructions and Admonitions come from their Saviour; who, tho' he has a conſtant Care of the Churches, and their Miniſters, yet was repreſented in the Viſion you ſaw, *c.* i. 16. with a ſharp Sword going out of his Mouth, to acquaint them, the Power of the Sword is an eſſential Right of my Government; that I ſhall be as ready to puniſh Apoſtates, and Enemies of my Kingdom, as I am ready to protect and bleſs my People, in their Perſeverance and Conſtancy, according to thoſe Rules I have ſettled, and declared in my Word. 12

Let them know, I conſider what is commendable in them, every Circumſtance that makes their Patience and Conſtancy more eminent; I conſider their good Works, and I conſider alſo, the Temptations of the Place where they live, where the Powers of Darkneſs and Corruption have a numerous and powerful Party. Yet, in this Time of ſevere Trial, when the evil Spirit of Perſecution prevailed, to put a faithful Servant of my Goſpel to death in their City; ſo great was the Power of Satan among them: 13

CHAP. II.

TEXT.

PARAPHRASE.

yet they could not be prevailed upon to deny my Name and Religion.

14 *But I have a few Things againſt thee, becauſe thou haſt there them that hold the Doctrine of* Balaam, *who taught* Balac *to caſt a Stumbling-block before the Children of* Iſrael, *to eat Things ſacrificed to Idols, and to commit Fornication.*

Notwithſtanding this exemplary Conſtancy, let them alſo underſtand, there are ſome things that deſerve Reproof, and require Reformation; they have ſome among them who have fallen into the prevailing Corruptions. As the wicked Advice of *Balaam* prevailed upon the Children of *Iſrael* to commit Fornication with the Daughters of *Moab*, and ſo to join with them in their Idolatry; which Treſpaſs was puniſhed by a Plague among the Congregation of the Lord *: So there are ſome in the Church of *Pergamos*, who give into the Corruption of eating Things ſacrificed to Idols, and allow themſelves to commit Fornication. 14

15 *So haſt thou alſo them that hold the Doctrine of the* Nicolaitans, *which Thing I hate.*

There are ſome who go ſo far as to juſtify thoſe Miſcarriages, by receiving the Principles of the *Nicolaitans*, which I greatly diſapprove, as moſt inconſiſtent with the Purity of the Chriſtian Faith and Religion, as revealed and taught in my Goſpel. 15

16 *Repent, or elſe I will come unto thee quickly, and will fight againſt them with the Sword of my Mouth (g).*

Charge them therefore to repent of theſe Miſcarriages, and to return to the Chriſtian Purity of Doctrine and Manners, by a thorough Reformation; otherwiſe, as theſe Sins were puniſhed, in former Example, by a Plague, I alſo will very ſoon puniſh them, in ſuch manner as ſhall ſhew my high Diſpleaſure at ſo great Miſcarriages in my Church *(g)*. 16

(g) *I will fight againſt them with the Sword of my Mouth*, is, I think, an Alluſion to the Sword, one of the Enſigns of Magiſtracy and Government, to expreſs the *Jus Gladii*, or the Power of the Sword, in the Execution of Juſtice, and Puniſhments. But as the Word of God is the Meaſure by which he proceeds, in Puniſhment and Protection, this being the Declaration of his Mind and Will, the Power of the Sword, in the Execution of Juſtice, is ever to be conſidered, as uſed agreeably to ſuch Meaſures as the Word of God has declared, according to the Promiſes and Threatnings contained in his Revelation, or the Word that goeth out of his Mouth.

* *Numb.* xxv. 1, 2. xxxi. 16.

TEXT.

17 *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches; To him that overcometh will I give to eat of the hidden* Manna *(h), and will give him a white Stone, and in the Stone a new Name written, which no Man knoweth, ſaving he that receiveth it.*

18 *And to the Angel of the Church in* Thyatira, *write, Theſe Things ſaith the Son of God, who hath his Eyes like unto a Flame of Fire, and his Feet are like fine Braſs.*

PARAPHRASE. SECT. 3.

Let all who are diſpoſed to receive uſeful Inſtruction, carefully attend to theſe 17
Encouragements and Warnings given by the Spirit of Prophecy. He who, from theſe Encouragements, ſhall overcome the Temptations of the World, ſhall receive an abundant Reward; I will beſtow upon him all the Rewards meant by the Spiritual *Manna*, the true Bread of God, which came down from Heaven *; and I will give him a Stone, with an Inſcription on it, not as a Ticket or Warrant, to receive ſuch ſmall Rewards as are uſually given to thoſe who obtain a Victory in the public Games, or Aſſemblies; but ſuch as ſhall be a Warrant to receive ſo great a Reward, that none can rightly comprehend the Value of, but ſuch who ſhall be poſſeſs'd of it; and know, in Experience, how great Privileges, Grace, Favour, and Happineſs it entitles them to, in the Inheritance of the new *Jeruſalem*.

Write alſo to the Biſhop and Church 18
of *Thyatira*, as from me, who, tho' I was a Man, by my natural Deſcent from the Family of *David*, yet am alſo truly the Son of God, and was declared to be ſo by the Power of the Spirit, who diſcern all the Secrets of Mens Hearts, how conceal'd ſoever they may be, whoſe Ways will be found glorious, in Purity and upright Judgment, who exerciſe Loving-Kindneſs, Judgment and Righteouſneſs, in the Earth †.

(*h*) *The hidden Manna* may refer to the Words of Chriſt, *John* vi. 51. *I am the living Bread which cometh down from Heaven: if any Man eat of this Bread, he ſhall live for ever.* A much greater Inſtance of God's Favour and Grace, than feeding the *Iſraelites* with *Manna* from Heaven.

* *John* vi. † *Jer.* ix. 24.

I ob-

CHAP. II.

TEXT.

19 *I know thy Works, and Charity, and Service, and Faith, and thy Patience, and thy Works; and the laſt to be more than the firſt.*

20 *Notwithſtanding, I have a few Things againſt thee, becauſe thou ſuffereſt that Woman* Jezebel, *which calleth herſelf a Propheteſs, to teach, and to ſeduce my Servants to commit Fornication, and to eat Things ſacrificed unto Idols.*

21 *And I gave her Space to repent of her Fornication, and ſhe repented not.*

22 *Behold, I will caſt her into a Bed, and them that commit Adultery with her into great Tribulation, except they repent of their Deeds.*

PARAPHRASE.

I obſerve, and commend thy good Behaviour in many Things; all thy good Works are remembred by me, which are done in my Service, out of love to me, my Name and my Goſpel; as I approve thy Faith, Patience, and Conſtancy, in Times of Temptation and Affliction, ſo I am pleaſed to find your Affection and Zeal in my Service improving, that after a long Time of Patience, your Faith, Affection and Conſtancy, appear more eminent than at the firſt. 19

Yet, obſerve, there are ſome Things in your Conduct I take notice of, which deſerve Blame, and call for Reformation: You give too much Allowance and Countenance to ſome evil Perſons, who, like that wicked Woman *Jezebel*, who defiled *Iſrael* with her idolatrous and lewd Practices, ſet themſelves to teach, and, on wicked Pretences, to Prophecy and Revelation, to ſeduce my Servants to commit Fornication, and to eat Things ſacrificed to Idols, both which are contrary to the Truth and Purity of the Doctrine and Worſhip of my Goſpel. 20

Tho' I have given theſe Perſons a long Time to conſider the Evil of their Behaviour, and to reform it, yet they are ſo corrupt in their Minds, that they ſtill remain impenitent and obſtinate, and give no Signs or Hopes of Amendment. 21

Know then, I will take a Time ſeverely to puniſh theſe Perſons for their evil Principles and wicked Practices; and this Puniſhment ſhall reach all who are Partakers with them in their Wickedneſs, as well as themſelves; inſtead of Eaſe and Pleaſure, they ſhall have Sorrow and Tribulation; and this Threatning ſhall be accompliſhed, as ſurely as the Puniſh- 22

ment

TEXT. *PARAPHRASE.* SECT. 3.

ment was, which the Prophet *Elijah* denounced in the Name of the Lord againſt *Jezebel* *, except they repent of their evil Deeds, and forſake them.

23 *And I will kill her Children with Death; and all the Churches ſhall know, that I am he which ſearcheth the Reins and Hearts, and will give unto every one of you according to your Works.*

Let them know, the Puniſhment of theſe falſe Teachers, and their Followers, ſhall be ſo great, and ſo remarkable, that the Churches ſhall obſerve a divine Power in it, and learn to reſpect and honour the Adminiſtration of my Government; who, as I know the Secrets of Mens Hearts, and moſt conceal'd Principles of Action, ſo *I exerciſe Judgment, in giving to every Man according to his Works.* 23

24 *But unto you I ſay, and unto the reſt in* Thyatira, *as many as have not this Doctrine, and which have not known the Depths of Satan, (as they ſpeak) I will put upon you none other Burthen.*

But, as many have kept themſelves from theſe evil Doctrines, which the deceiving Spirits have been ſo induſtrious to propagate; and which, tho' they boaſt in them as deep Knowledge and Wiſdom, are indeed the deep Arts of Deceit and Error in the Kingdom of Satan, to bring in all ſort of Corruption, by teaching to account Things unlawful and ſinful, as indifferent and innocent: Let all who have kept themſelves from theſe Pollutions, be aſſured, my Goſpel ſhall impoſe no new Burthen upon them, nor lay any new Reſtraints, as theſe falſe Teachers would inſinuate; but only confirm the Laws of Truth, Righteouſneſs and Goodneſs, to make them free from Sin, the trueſt and moſt valuable Freedom and Liberty. 24

25 *But that which you have already, hold faſt till I come.*

Let them be careful to hold faſt to the End, the Doctrines and Precepts they have already received from my Goſpel, as neceſſary to true Religion, and to pleaſe God, and no other Things that can affect their real Liberty ſhall be impoſed upon them. 25

* 1 *Kings* xxi. 23.

CHAP. II.

TEXT.

26 *And he that overcometh, and keepeth my Works unto the End, to him will I give Power over the Nations.*

27 *(And he ſhall rule them with a Rod of Iron: as the Veſſels of a Potter ſhall they be broken to ſhivers;) even as I received of my Father.*

28 *And I will give him the Morning-Star.*

PARAPHRASE.

To encourage them further in their faithful Conſtancy, acquaint them in my Name, if they overcome theſe Temptations, and keep the Faith and holy Commandment of my Goſpel, ſo as to perſevere unto the End, in Truth and Righteouſneſs, I will make good the Promiſe made to the Church in Prophecy, that it ſhall prevail againſt the Superſtition of the Heathen World, whether maintain'd by the Heathen Nations themſelves, or introduced by others into the Chriſtian Church. For Truth and Righteouſneſs ſhall prevail againſt Error, and Wickedneſs; the Church ſhall have a Power, by my Protection, like that I received from my Father *; however obſtinate any may be, in oppoſition to Truth and Purity, my Power ſhall break their Obſtinacy, and give Succeſs to a faithful Defence of my Goſpel, againſt all the idolatrous and immoral Principles of the Heathen Nations (*i*). I will yet further reward the Conſtancy of my faithful Servants; I will give them ſo clear Underſtanding in the Privileges, Promiſes, and Bleſſings of my Goſpel, as *if a Day-Star aroſe in their Hearts* †; they ſhall ſee with great Clearneſs, as by a bright Light, the great Encouragement and Certainty of their Reward, and rejoice in hope that the End of their Warfare ſhall be Victory, and their Victory ſhall be crowned with a glorious Reward; for they themſelves ſhall ſhine as 26 27 28

(*i*) The Kingdom of Chriſt, and his Power over the Nations, ſignify the Succeſs of his Goſpel, and of the true Religion revealed and inſtituted by him, in Oppoſition to the Errors, Idolatry, and Wickedneſs which had corrupted the Heathen World.

* *Pſalm* ii. 8, 9. † 2 *Pet.* i. 19.

the

TEXT. PARAPHRASE. SECT. 3.

29 *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches.*

the *Brightneſs of the Firmament, and as Stars, for ever and ever* *. Let every one who is diſpoſed to receive uſeful Inſtruction, attend to theſe Directions, which the Spirit of Revelation and Prophecy deſigns to teach the Churches. 29

CHAP. III.

TEXT. PARAPHRASE.

1 *AND unto the Angel of the Church in* Sardis, *write, Theſe Things ſaith he that hath the ſeven Spirits of God, and the ſeven Stars; I know thy Works, that thou haſt a Name that thou liveſt, and art dead.*

WRITE alſo an Epiſtle to the Biſhop of the Church in *Sardis*, to let the Church know, as from me, who have all ſpiritual Gifts in my Power and Diſpoſal, and the Biſhops and Paſtors of the Churches under my Care and Protection, that I know their Behaviour and their State; I know, that tho' they make a fair Profeſſion of the Chriſtian Faith, yet they have very much loſt the Life and Influence of true Religion; tho' they keep up a Reputation among Men, they have loſt it in the Sight of God, who regards the Heart and inward Temper. 1

2 *Be watchful, and ſtrengthen the Things that remain, that are ready to die; for I have not found thy Works perfect before God.*

Exhort them therefore, that they carefully watch over themſelves; and, in eſpecial manner, to confirm thoſe good Principles and Diſpoſitions, which are grown ſo weak as to be near extinguiſhed: for even the good Things, which ſtill in part remain among them, are very defective, and want much of that Perfection, which true Religion and my Goſpel require, to make them acceptable in the Sight of God. 2

* *Dan.* xii. 3.

CHAP. III.

TEXT.

3 *Remember therefore, how thou haſt received, and heard, and hold faſt, and repent. If therefore thou ſhalt not watch, I will come on thee, as a Thief, and thou ſhalt not know what Hour I will come upon thee.*

4 *Thou haſt a few Names, even in* Sardis, *which have not defiled their Garments, and they ſhall walk with me in white; for they are worthy.*

5 *He that overcometh, the ſame ſhall be clothed in white Raiment; and I will not blot out his Name out of the Book of Life: but I will*

PARAPHRASE.

Direct them, that they ſeriouſly call to 3
Remembrance what Doctrines they received, when my Goſpel was firſt delivered unto them, that they may cloſely adhere to the Rule of Faith, Worſhip, and Life, they were then taught; when they compare their preſent Temper and Actions, with the Purity of that Rule, let them obſerve wherein they have departed from it, that they may be concerned for their Miſcarriage, and ſincerely careful to amend it. For if they diſregard this Direction, they are to expect ſome ſudden and unforeſeen Judgment, which ſhall come upon them at unawares, as a Thief is uſed to ſurprize an Houſe in the Night. But let them alſo know, 4
for their Encouragement, tho' this is the bad State of the greater Part of their Church, it is not of all; there are a few who have preſerved themſelves from the common Corruption, who have kept their Purity, and acted truly agreeable to their Chriſtian Profeſſion; let them know, I account them worthy of great Honour and Happineſs, and I will confer diſtinguiſhing Marks of Honour and Favour upon them (*a*). Let them underſtand, 5
that this Honour and Favour ſhall be ſhewn to every one, who, by Perſeverance in Faith and Purity, ſhall overcome the Temptations of this evil World; his Name ſhall remain ſecure in the Re-

(*a*) White or ſhining Garments were Marks of Favour and Honour; under the Law, they were the Garments of the Prieſts, and worn in the Courts of Princes. Thus *Pharaoh* honour'd *Joſeph*, by arraying him in Veſtures of fine Linnen, as well as putting a Gold Chain about his Neck, *Gen.* xli. 42. A white Garment is alſo an Emblem of Purity, and therefore interpreted in this Prophecy, (*Rev.* xix. 8.) of the Righteouſneſs of Saints, as well as a Mark of Honour: Whence we ſee the Propriety of this Emblem, of white or ſhining Garments, to expreſs the peculiar Honour and Favour God would ſhew to them who remain'd conſtant and faithful in the Purity of the Chriſtian Faith, Worſhip and Life.

giſter

TEXT.

will confeſs his Name before my Father, and before his Angels.

6 *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches.*

7 *And to the Angel in the Church in* Philadelphia, *write, Theſe Things ſaith he that is holy, he that is true, he that hath the Key of* David, *he that openeth, and no Man ſhutteth; and ſhutteth, and no Man openeth.*

PARAPHRASE. SECT. 3.

giſter of thoſe who are entitled to the Promiſe of eternal Life (*b*): I will myſelf own them to be my Diſciples, and acknowledge them true Members of my Church, in the Preſence of my Father, and his holy Angels, at the Day of final Judgment, which ſhall confirm to them the Inheritance of everlaſting Glory and Happineſs. And let every one who is 6
ſincerely concerned to improve by theſe uſeful Inſtructions, carefully meditate on theſe Directions which the Spirit of Prophecy here ſends to the Churches.

Write likewiſe to the Church of *Phi-* 7
ladelphia, as from me, who am that Holy One, whom the Father hath anointed with the Holy Ghoſt, and with Power, to the holy Office of Mediator between God and Men, whoſe Doctrines and Promiſes are all true and faithful, who have received all Power and Authority in my ſpiritual Kingdom, as the promiſed Son of *David*; ſo that none can exclude from the Privileges of the Kingdom of Heaven, thoſe whom I ſhall receive into them: and none can beſtow them upon thoſe to whom I ſhall, by my Word, and Judgment agreeable to it, deny them.

(*b*) This Book of Life, is an Alluſion to ſome Book or Regiſter, in which Perſons Names were inrolled, and by which they had a Claim to certain Privileges. I think it is not material, whether it refer to the Regiſters in which the Genealogies of the Prieſts were kept, in which, if a Man was not regiſtred, he was rejected, as not belonging to the Family of Prieſts; or whether it refer to the common Regiſters, in which the Names of free Citizens were uſed to be inrolled, and by which they were to prove their Right to the Privileges of free Citizens: for either will ſufficiently explain the Meaning of the Expreſſion. And they who are written in the Lamb's Book of Life, as it is called, *Rev.* xxi. 27. are ſometimes repreſented as Prieſts, ſometimes as Fellow-Citizens with the Saints, and Heirs of the Kingdom of Heaven. The general Meaning is, They ſhall have a ſure Evidence on Record, of their Right to all the Privileges and Bleſſings of the true Chriſtian Church, included in the Promiſe of eternal Life.

Let

CHAP. III.

TEXT.

8 *I know thy Works; behold I have ſet before thee an open Door, and no Man can ſhut it; for thou haſt a little Strength, and haſt kept my Word, and haſt not denied my Name.*

9 *Behold, I will make them of the Synagogue of Satan, (which ſay they are* Jews, *and are not, but do lye;) behold, I will make them to come and worſhip before thy Feet, and to know that I have loved thee.*

10 *Becauſe thou haſt kept the Word of my Patience, I alſo will keep thee from*

PARAPHRASE.

Let them underſtand, I know their State and Condition; I have given them a great Opportunity of propagating my Goſpel, and of improving themſelves in Holineſs and Comfort, the true Bleſſings of it, nor ſhall it be taken from them: but as they have been faithful to my Religion, tho' in a weak State of worldly Power, Greatneſs and Riches (*c*), and have not given up my Authority, or the Obligation of my Doctrines, to any of the prevailing Corruptions. 8

I will therefore powerfully protect them againſt all thoſe evil Perſons, who boaſt themſelves to be the true People and Church of God; but, by promoting the Cauſe of Error and Wickedneſs, prove themſelves, by ſure Marks, to be in the Party of Satan: inſomuch, that I will make thoſe very Perſons, by whom they are now oppoſed and deſpiſed, to ſubmit themſelves to them, and honour them, as convinced that I favour them with particular Marks of my Affection. And I will cauſe them, as Diſciples, to ſit down at their Feet, to learn the Truth from their Inſtructions (*d*). And encourage them with this Hope, that as they have hitherto faithfully followed my Directions to Patience and Conſtancy, in 9 10

Waple *on the Place.*

(*c*) 'By Strength here cannot be underſtood (ſays Mr. *Waple*) inward and ſpiritual Strength, or Zeal and Courage to propagate the Truth; for that was great in them, and they have an high Character and Commendation given them for it by our Saviour: It means, that outward human Strength, in which the Might of the World conſiſts, 1 *Cor.* i. 27.' It ſeems a Commendation of their Zeal and Courage, that without Countenance and Protection, and in an afflicted Condition, they ſhould yet ſhew ſo much Faithfulneſs and Conſtancy.

(*d*) Some Interpreters underſtand this Expreſſion, *to worſhip before thy Feet*, to denote Submiſſion and Reſpect, inſtead of Oppoſition and Contempt: Others, that it is an Alluſion to the *Jewiſh* Cuſtom, of Diſciples ſitting at the Feet of their Teachers, to hear their Inſtructions: I thought it therefore not improper to mention both in the Paraphraſe.

their

TEXT. PARAPHRASE. SECT. 3.

from the Hour of Temptation, which ſhall come upon all the World, to try them that dwell upon the Earth.

their preſent Trials, I will give them further gracious Aſſiſtance to perſevere in greater Temptations, and more general Trials. When Chriſtians every where ſhall have the Sincerity of their Faith and their Conſtancy put to a new Trial, theirs ſhall be approved and found ſincere, even at that time, when many ſhall fall from their Conſtancy, and forfeit the Bleſſings of true Religion (*e*).

11 *Behold, I come quickly, hold faſt that which thou haſt, that no Man take thy Crown.*

Exhort them to continue in their good 11
State and Conſtancy, whatever Trials they may ſtill meet with, for they will ſhortly meet with other Trials; let them be careful, leſt by yielding to any new Temptations, they loſe their Hope, and their Reward at laſt.

12 *Him that overcometh, will I make a Pillar in the Temple of my God, and he ſhall go no more out; and I will write upon him the Name of my God, and the Name of the City of my God, which is* New-Jeruſalem, *which cometh down out of Heaven from my God; and I will write upon him my new Name.*

For he that endureth to the End, and 12
ſo ſhall overcome, has a glorious Reward prepared for him: He ſhall have an high Degree of Honour in the Preſence of God, which he ſhall ſecurely enjoy, without Fear of loſing it: He ſhall enjoy the Glory of God, in the true heavenly Church; and he ſhall be made a Partaker of my own Glory, in the Perfection and full Happineſs of the heavenly State (*f*).

(*e*) This Hour of Temptation, which ſhall come upon all the World, ſeems to relate to the Perſecution under *Trajan*; which was greater and more extenſive than the preceding Perſecutions, either under *Nero* or *Domitian*.

(*f*) *I will write upon him the Name of my God*, &c. is an Alluſion to Inſcriptions uſual on Pillars, which ſometimes expreſſed the Privileges granted to Cities; ſometimes the Names of Benefactors, in memory of Privileges granted: The general Meaning is, to ſhew the great Privileges and Happineſs of the faithful Members of the Church, in the conſtant Favour of God. Thus the Happineſs of the Church is expreſſed in antient Prophecy, the Name of the City from that Day ſhall be, *The Lord is there*, Ezek. xlviii. 35. *And they ſhall call them, the holy People, the Redeemed of the Lord*, Iſaiah lxii. 12. This Promiſe may well ſignify, that they who are faithful to God and Chriſt, to the End of this Life, ſhall enjoy all the Happineſs of the Church, in the heavenly State of Perfection and Glory. How great an Encouragement to preſerve the Purity of Chriſtian Faith and Worſhip, againſt all Corruption, and to promote a Reformation, wherever it is corrupted?

CHAP. III.

TEXT.

13 *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches.*

14 *And unto the Angel of the Church of the* Laodiceans, *write, Theſe Things ſaith the* Amen, *the faithful and true Witneſs, the Beginning of the Creation of God.*

15 *I know thy Works, that thou art neither cold nor hot; I would thou wert cold or hot.*

16 *So then becauſe thou art lukewarm, and neither cold nor hot, I will ſpue thee out of my Mouth.*

17 *Becauſe thou ſayeſt I am rich, and increaſed with Goods, and have need of nothing, and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked.*

PARAPHRASE.

Let every one who is deſirous to learn 13
the uſeful Inſtruction of this Encouragement to Patience and Perſeverance, diligently attend to what the Spirit of Prophecy teaches the Churches, and directs them to obſerve in this Epiſtle.

Finally, direct alſo an Epiſtle to the 14
Biſhop of the Church of the *Laodiceans*, as from their Saviour, whoſe Character is the Truth itſelf, whoſe Word may be fully relied upon in all Things, and what he bears Witneſs to is faithful and true, and ſhall ſurely be performed, and who is able to accompliſh every Thing he promiſes, as he was the Author of the whole Creation, and has ſupreme Dominion over every Creature. Acquaint them, I 15
know their Temper, how indifferent they are in the Cauſe of Religion; they make ſome Pretences to it, but with no ſincere or affectionate Zeal.

Let them know from me, ſuch Indif- 16
ference in Religion is highly diſagreeable to me, as lukewarm Water to the Stomach; and if they continue in this bad State, I ſhall ſurely reject and caſt them off, as the Stomach rejects what is greatly diſagreeable to it *(g)*. Shew them their 17
preſent Duty, now they are ſo much miſtaken in themſelves; now they imagine themſelves to be in ſo good a State as to want nothing; acquaint them, that indeed they are in want of all Things truly

(g) I would thou wert cold or hot, may be underſtood as an Expreſſion of great Diſlike, not as a proper Wiſh or Expreſſion of what Men really deſire; tho', on ſome Accounts, even no Profeſſion of Religion is preferable to an unſincere and unaffecting Profeſſion of Religion. This diſhonours the Profeſſion of Religion, which the other does not; and Men are more likely to be brought to a Senſe of Religion, when yet they have none, than when they ſatisfy themſelves with a Form of Religion, without the Power; which ſeems to be the Temper Chriſt condemns in this Church.

TEXT. *PARAPHRASE.* SECT. 3.

good. They are in a wretched and miſerable State, as they are poor in the Fruits of Righteouſneſs, ignorant of the true Perfection of Religion, deſtitute of the Righteouſneſs which is of God by Faith to forgive and cover their Sins, and of the Image of God to adorn their Souls.

18 *I counſel thee to buy of me Gold tried in the Fire, that thou mayſt be rich, and white Raiment, that thou mayſt be clothed, and that the Shame of thy Nakedneſs do not appear; and anoint thine Eyes with Eye-Salve, that thou mayſt ſee.*

Exhort them, that they be more zealous and careful to obtain the true Riches, that they may be rich before God in good Works, that the Righteouſneſs of God by Faith may cover their Sins, and the Sanctification of his Spirit adorn their Souls; and, by a true Underſtanding in the Nature and Perfection of Religion, they may ſee what they are to hope for, and to aim at. 18

19 *As many as I love, I rebuke and chaſten: be zealous therefore, and repent.*

Then they will underſtand the Wiſdom of Providence, even in their Afflictions and Trials; they will then obſerve a kind Deſign in them, and improve them as an wholeſome Diſcipline of Warning, Correction and Amendment. 19

20 *Behold, I ſtand at the Door and knock; if any Man hear my Voice, and open the Door, I will come in to him, and ſup with him, and he with him.*

Direct them to conſider this preſent Warning, as a proper Opportunity of Improvement; which, if they ſhall mind, and faithfully comply with, as my Church and People ought to do, they ſhall enjoy the Comfort and Bleſſing of my Preſence and Favour; then their Reward ſhall be great in the End. 20

21 *To him that overcometh will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne.*

For he that ſhall overcome his Temptations, ſhall as ſurely have all his Sufferings rewarded, by a Portion in the Happineſs and Glory of my Kingdom, as my Sufferings have been rewarded, according to God's Promiſe, with ſupreme Dominion, and univerſal Authority over all Things in Heaven and in Earth. 21

CHAP. III.

TEXT.

22 *He that hath an Ear, let him hear what the Spirit saith unto the Churches.*

PARAPHRASE.

And let every one who is well-disposed to know his Duty and his Happiness, carefully mind, and faithfully attend to these Instructions, which by the Spirit of Revelation and Prophecy, I send unto the Churches. 22

CHAP. IV.

CONTENTS.

THE former Vision which St. *John* saw, contained in the foregoing Chapters, represented the State of the Church, as I apprehend, at the Time of the Vision, or in the Words of the Oracle, *The Things that are*, (*c.* i. 19.) and gave suitable Directions to the Churches, to encourage their Faith and Patience, and exhort their Constancy and Perseverance. Now St. *John* records a second Vision, in which the Oracle revealed to him, *the Things which shall be hereafter*, (*c.* i. 19.) or the Things which were to come to pass, in successive Order, from the Time of the Vision, till the Mystery of God should be finished. In order to raise the greater Attention of the Church, and to represent the certain Event, and great Concern, of the Things revealed in this Vision, God himself is represented as seated on his heavenly Throne, in the midst of his Angels and Saints, and the whole general Assembly of the heavenly Church; in which the glorious Majesty and almighty Power of God, his Faithfulness to his Covenant and Promise, in the Care of his Churches, and Favour to them, are described in very lively and beautiful Images; together with the high Regard the Churches ought always to have, for the Councils, Designs, and Orders of Providence, declared and published in so solemn Manner, in the general Assembly of Heaven, or, in the Language of the *Jewish* Doctors, in the Consistory above, as *Maimonides* expresses it, *Non facit Deus quicquam, donec illud intuitus fuerit in Familia superiori*; or, in another Expression, *Ipse & Domus Judicii ejus*; as if it was an Order or Decree published and registred in the supreme Consistory of Heaven. A very proper and useful Preface to the several Revelations of the following Visions.

Majemon. More Nevochim, *Par.* 2. *c.* 6. *p.* 200, 201.

SECT. 4.

TEXT.

1 *AFTER this I looked, and behold a Door was opened in Heaven: and the first Voice which I heard was as it were of a Trumpet talking with me, which said, Come up hither, and I will shew thee Things which must be hereafter.*

2 *And immediately I was in the Spirit: and behold, a Throne was set in Heaven, and one sat upon the Throne* *.

3 *And he that sat, was to look upon like a Jasper and a Sardine-Stone: and there was a Rainbow round about the Throne, in sight like unto an Emerald.*

PARAPHRASE.

AFTER I had seen the foregoing 1
Vision, and writ down the Directions I was ordered to send to the seven Churches, a new Vision was represented to me, of another kind; I perceived a Part of the Heavens opened, through which, as through a Door, I could behold what was done therein: And the first Thing I perceived, was a strong and loud Voice, like the Sound of a Trumpet (*a*). This Voice called upon me, saying, Come up hither, and the Orders and Decrees of Providence in After-Times shall be revealed unto thee. Immediately 2
upon this, the Spirit of Prophecy came upon me, and I had the following prophetic Vision, strongly and distinctly represented to me, as before mine Eyes (*b*). The Vision I saw was like that of *Ezekiel*, when he saw the Appearance of the Likeness of the Glory of the Lord; for I beheld, as if a Throne was set up, and placed in Heaven, and I beheld a Person as sitting up the Throne (*c*).

The Person who appeared to sit on the 3
Throne, made a very majestic and glorious Appearance, with a Lustre that may be expressed to common Conception, by the precious Stones which the greatest Princes of this World were wont to use

(*a*) This may probably allude to the Custom of the *Jewish* Church, that upon opening the Gates of the Temple, the Priests sounded their Trumpets, to call the *Levites*, and stationary Men, to their Attendance.

(*b*) We have before observed, that a Vision was accounted the highest, and most perfect Kind of prophetick Revelation, on *Chap.* i. 12.

(*c*) This Representation of the Throne of God is very agreeable to several Descriptions of the antient Prophets, as *Isa.* vi. 1, 2, 3. *Ezek.* i. 26. x. 1. *Dan.* vii. 9.

* *Ezek.* i.

as their Ornaments, when they appeared in their higheſt Grandeur and Magnificence. There was moreover in this Repreſentation, a Rainbow of a very beautiful Colour, round about the Throne; ſo that I beheld a Repreſentation, expreſſive of God's Glory, Majeſty, Authority, Power, and Faithfulneſs to his Covenant and Promiſe (*d*).

4 *And round about the Throne were four and twenty Seats, and upon the Seats I ſaw four and twenty Elders ſitting, clothed in white Raiment, and they had on their Heads Crowns of Gold.*

4 Round about this Throne, on every Side, at ſome Diſtance from it, were placed Seats for twenty four Perſons, and twenty four Elders, or Perſons appearing with the Habits and Dignity of Magiſtrates and chief Miniſters, were ſeated upon them, ſo as to encompaſs the Throne; they wore white and ſhining Garments, proper to Perſons of high Dignity and Honour; and as Perſons of chief Diſtinction in the Courts of the greateſt Princes: they wore alſo Crowns or Coronets of Gold upon their Heads.

(*d*) Many Interpreters have obſerved a myſtical Meaning in the Colours and Properties of the precious Stones here mentioned; thus in the Jaſper, which *Grotius* ſuppoſes a Diamond, he finds an Emblem of the invincible Power of God: Mr. *Daubuz*, who conſiders it only as a Stone of a white and bright-ſhining Colour, looks upon it as a Symbol of Good-will and Favour. Thus, the *Sardine* Stone, which is of a red Colour, with ſome ſignifies the active Power of God; with others, it is a Symbol of Anger and Diſpleaſure in God, and therefore of Deſtruction; to teach Men, if they obey his Oracle, he will ſhew them the Brightneſs of his Countenance; but if they deſpiſe it, he will at laſt ſhew them the Redneſs of it, or his fiery Anger, in their Deſtruction. And thus the beautiful Green of the Emerald is ſuppoſed to ſignify great Good-will and Favour: But as it does not appear to me, that the Prophetic Repreſentation intended ſuch myſtical Meanings, in the Colour of the Stones, I ſhall chooſe to omit them; eſpecially, as all who have a mind to know them, may find them in almoſt every Expoſition. [We may obſerve, I think concerning the Prophetical Stile of Scripture, what the Abbot *Fleury* has juſtly remarked concerning the Poetical. We are not to imagine each Word, and Circumſtance has a particular Application; the whole Figure generally tends to one Point only, or directly means but one Thing. The reſt is added, not to make a Part of the Compariſon, but to paint more lively the thing from whence the Compariſon is taken. *Calmet Diſſertat.* V. 1. p. 113.] But the Rainbow we have reaſon to conſider as a Repreſentation of God's Faithfulneſs to his Covenant and Promiſe, as God himſelf had appointed it a Token of his Covenant; and promiſed, that when the Bow ſhall be ſeen in the Cloud, I will remember the Covenant that is between me and you, *Gen.* ix. 13, 14, 15.

TEXT.

5 *And out of the Throne proceeded Lightnings, and Thunders, and Voices: and there were ſeven Lamps of Fire burning before the Throne, which are the ſeven Spirits of God.*

PARAPHRASE. SECT. 4.

From the Throne itſelf, there came Flaſhings of a bright Flame, which darted round about like Lightning; and it was attended with ſuch loud Sounds as very much reſembled the Noiſe of Thunder, as it was uſual in the divine Appearances, to repreſent the awful Majeſty of the One true God, the King of *Iſrael* (*e*). And as in the holy Place in the Temple, there were ſeven Lamps continually burning before the Preſence, ſo here I ſaw, as the Likeneſs of ſeven Lamps burning before the Throne of God, to ſignify the ſeven Spirits of God, with what Purity, Conſtancy and Zeal, the Spirits of juſt Men made perfect, ſerve God in the general Aſſembly of the heavenly Church (*f*). 5

(*e*) There is an obſervable Difference in the ſeveral Deſcriptions of the Throne of God, in the Prophets, that it may be very proper to take notice of it; the Glory, or *Schechinah*, in the Temple, is repreſented as under the Wings of the Cherubim; for the *Cherubim ſpread forth their two Wings over the Place of the Ark, and the Cherubim covered the Ark*, 1 Kings viii. 6, 7. In *Iſaiah*'s Viſion, the Glory of the Lord is repreſented, as *ſitting on a Throne, and above it ſtood the Seraphim*, Iſa. vi. 1, 2. that is, above the Place on which the Throne was ſet, as attending Miniſters to him that ſat upon the Throne. In another Viſion, there is the *Likeneſs of a Firmament over the Heads of the living Creatures*, Ezek. i. 22. whom the Prophet elſewhere calls the *Cherubim*, Ezek. x. 20. or the Cherubim were repreſented, as bearing up a Cryſtal Vault or Seat, on which the Throne of *Jehovah* was placed over their Heads, and which they ſupported with their Wings. This different Deſcription will be explained by an eaſy Obſervation, that the *Schechinah*, or Glory of the God of *Iſrael*, is repreſented in the Temple, as the Preſence of a King in his Palace; his Throne is ſuppoſed ſeated in an Apartment of State, and the Cherubim are ſo placed, as to form a Sort of Canopy of State, under which he ſits. In the Viſion of *Iſaiah*, *Jehovah* is repreſented as ſitting on his Throne, or Bed of Juſtice, held in open Court, in the Porch, or at the Gate of his Palace; then the Cherubim appear as attending Miniſters of the Court, to receive and execute the Orders of it. In the Viſion of *Ezekiel*, *Jehovah* is repreſented, as going forth in ſolemn Proceſſion, and having his Throne, or Chair of State, bore up on the Wings of Cherubim, as the great King's of the Eaſt were uſed to be borne on the Shoulders of their Servants.

(*f*) The ſeven Lamps, or Candleſticks, are Emblems of the Church, and the ſeven Spirits of God, of the all-perfect Gifts and Graces of the Holy Ghoſt. I have joined both Senſes together in the Paraphraſe, ſo as to unite both Meanings into one. And to expreſs what ſeems to be the principal Intention of the figurative Expreſſions, with what Purity and Perfection God is ſerved by thoſe who are wholly ſanctified, and made perfect, in all Grace and Holineſs, in the heavenly State.

And

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TEXT.

6 *And before the Throne there was a Sea of Glaſs* *, *like unto Cryſtal: and in the midſt of the Throne, and round about the Throne, were four Beaſts full of Eyes before and behind.*

PARAPHRASE.

And as there was in the Temple, a large Veſſel, or Laver of Braſs, called a Sea, from the great Quantity of Water it held for the Uſe of the Prieſts, in the time of their Service, that they might waſh themſelves, and be clean, and not die, for miniſtring before God under any Pollution; ſo here I alſo beheld a Veſſel, much more glorious than the brazen Sea; for it was made of tranſparent Cryſtal, of great Brightneſs and Beauty (*g*). And I ſaw moreover, in the middle of each Side of the Throne, in the whole Circuit round about, four living Creatures, or Cherubim of *Ezekiel*, which he ſaw in his Viſion; they appeared full of Eyes, not only before but behind, ſo that they had a direct and full View every Way, of all Things round about them (*h*). 6

7 *And the firſt Beaſt was like a Lion, and the ſecond Beaſt was like a Calf* †, *and the third Beaſt had a Face as a Man, and the fourth Beaſt was like a flying Eagle.*

Theſe living Creatures had the ſame Likeneſs and Appearance of the Cherubim in former Viſions; for the firſt of theſe living Creatures had a Countenance or Face as a Lion, the ſecond as a Calf, the third as a Man, and the fourth was in Appearance like a flying Eagle; to expreſs the Strength, Firmneſs, and Conſtancy, the Underſtanding and Good-will, and the ready Activity with which they ſerve God. 7

(*g*) Several Interpreters underſtand this Cryſtal Sea to be an Emblem of the known Rite of receiving Converts into the Chriſtian Church by Baptiſm, of the Purity that Sacrament ſignifies, and of the Blood of Chriſt, by which they are waſhed and cleanſed from their Sins. To be ſure it has an Alluſion to that Purity that is required in all Perſons, who have the Honour and Happineſs of a near Approach to the Preſence and Throne of God.

(*h*) Four living Creatures, ſo they are interpreted, *Ezek.* i. and ſo they ſhould have been tranſlated here; four Beaſts is a very improper Expreſſion, and may much darken the Meaning of the Viſion.

* *Kings* vii. 23. *Exod.* xxx. 18, *&c.* † *Ezek.* i. 10.

Theſe

TEXT.

8 *And the four Beaſts had each of them ſix Wings about him, and they were full of Eyes within, and they reſt not Day and Night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

PARAPHRASE.

SECT. 4.

8

Theſe living Creatures were moreover repreſented as in *Iſaiah*'s * Viſion of the Seraphim; they had each of them ſix Wings, which they uſed in part to expreſs their Reverence, covering their Faces and Feet, in part to ſhew Readineſs and Expedition in performing the Orders and Commands of God; and every Day and Night they join in the Adoration and Worſhip of God, ſaying, Holy, holy, holy, Lord God Almighty, who ever waſt, and for ever wilt be, the One true God, the everlaſting Lord and ſupreme Governor of all Beings (*i*).

And

(*i*) Mr. *Mede*, and many who follow him, ſuppoſe this Deſcription of the living Creatures, to be taken from the Standards of the Camp of *Iſrael*. Suppoſing the Standard of *Judah* was a Lion on the Eaſt-ſide of the Camp; the Standard of *Ephraim* an Ox on the Weſt-ſide; the Standard of *Reuben*, a Man on the South-ſide; and the Standard of *Dan*, an Eagle on the North-ſide; and that theſe Enſigns or Standards figuratively expreſſed the Strength and Power of a Lion, the conſtant Labour and Uſefulneſs of an Ox, the Reaſon and Prudence of a Man, the quick Sight and Activity of an Eagle; ſo that this repreſented the Chriſtian Church and Prieſthood, and expreſſed the ſeveral Qualities of Courage, Labour, Prudence, and Activity with which the Chriſtian Church and Miniſtry were to maintain the Honour of God, and Cauſe of true Religion in the World. But however ingenious, and plauſible, this Conjecture appears at the firſt Sight, many learned Perſons, who have exactly conſidered it, find it has very little Evidence or Proof to ſupport it. There is no mention of any ſuch Standards in *Moſes* or the whole Scriptures, in *Joſephus* or *Philo*, or in any ancient Writer, who can give any Weight or Authority to it. The Reaſons with which *Abenezra* endeavours to ſupport it, are ſo weak in the Opinion of the learned *Bochart*, that he has not ſcrupled to call them ridiculous. *Sed hoc Commento putidius nihil eſt*, Hieroz. l. 3. c. 5. f. 8. There are, moreover, many Reaſons which make it highly improbable the *Jews* ſhould uſe ſuch Standards in their Camp, it being the unanimous Opinion of the *Jews*, that Images, as military Standards, were contrary to their Law, which forbad the making of Images. And it is very unlikely, that when that People had ſuffered ſo much for making a golden Calf, *Moſes* ſhould immediately make not only the Image of a Calf, but ſeveral other Images, as Enſigns or military Standards, for a People ſo pron to Idolatry, as the learned *Witſius* has more largely obſerved, *Ægyptiacorum*, *l.* 2. *c.* 13. Theſe living Creatures ſeem much more likely to be taken from the Cherubim, in the Viſions of *Iſaiah* and *Ezekiel*, and in the moſt holy Place, which are plainly deſigned a Repreſentation of the Angels, which are ever repreſented in Scripture, as attendant on the *Schechinah*, or Glory of God, according to the Pſalmiſt, *Pſalm* lxviii. 17. *The Chariots of God are twenty thouſand, even thouſands of Angels; the Lord is among them, as on* Sinai, *in the holy Place.* The great Uſe of Angels in this Viſion, and their great Number, ſo that St. *John* heard the Voice of many Angels round about the Throne,

* *Iſaiah* vi. 2, 3. (*Rev.*

TEXT.

9 *And when these Beasts give Glory, and Honour, and Thanks to him that sat on the Throne, who liveth for ever and ever:*

10 *The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying,*

11 *Thou art worthy, O Lord, to receive Glory, and Honour, and Power: for thou hast created all Things, and for thy Pleasure they are and were created.*

PARAPHRASE.

And when the Cherubim, the Repre- 9
sentatives of the Angels, who were near-
est the Throne, began their Adoration
and Praise of God, by a solemn Thanks-
giving; saying, Glory, Honour, and
Thanks be to the living and eternal God,
who sits upon the Throne: They were 10
immediately answer'd by the twenty four
Elders, who were round about the Throne,
at some farther Distance; who rising from
their Seats, and taking off their Coro-
nets, in the most humble Posture of A-
doration, prostrated themselves before
the Throne, and worshipped the eternal
living God who sat upon it; and joined
in a Doxology, saying, Thou, O *Jeho-* 11
vah, art most worthy to receive the joint
Adoration of Angels and Saints, ascribing
all Glory, Honour, and Power unto thee:
For thou art the supreme God of all,
who hast created all Things; to whose
Will and Power they all owe their Beings
at first, and by them they all still continue
to be what they are.

(*Rev.* v. 11.) make it probable, that as the twenty-four Elders are placed about the Throne, as Representatives of the Jewish and Christian Churches, now united into one, so the four living Creatures, or Cherubim, are alike Representatives of the Angels, who are round the Throne of God, and minister to him. And so, according to a great Author, the Form of the Cherubim expresses the great Understanding and Power of the Angels; *Cherubim summam, secundum Deum, Scientiam & Potentiam Angelorum indicasse.* Spencer, *de Leg. Hebræ. l.* 3. *c.* 5. *Dissert.* 5. *p.* 253.

And this will also give a plain Reason, which otherwise is not so easy to account for, why these living Creatures, or Cherubim, are nearer the Throne than the twenty-four Elders, and why they begin the Worship of God before them; and it may also shew, how proper this Representation was of the Cherubim, in the holy Place, to shew they are only to be considered as the Servants and Ministers of the One true God, and how improper to be made Ensigns or Standards, lest the People should esteem them as Gods going before them, as they did account of the golden Calf.

CHAP.

CHAP. V.

TEXT.

1 *AND I saw in the Right-hand of him that sat on the Throne, a Book written within, and on the Backside, sealed with seven Seals.*

2 *And I saw a strong Angel proclaiming with a loud Voice, Who is worthy to open the Book, and to loose the Seals thereof?*

PARAPHRASE.

I Further beheld in my Vision, and perceived, that the Person who sat with such glorious Majesty on the Throne, in the midst of the Cherubim and Elders, the Representatives of Saints and Angels, held in his Right-hand a Roll of Writing, but so rolled up, that what was written therein could not be read; nor could the Volume itself be unrolled, to read it, it being sealed without, or on the Backside, with seven Seals, figuratively expressing, that the Councils of God, to be executed in their appointed Time, tho' register'd, as it were, and recorded, were yet, for the present, hid from the Knowledge of all; as none can tell what is contained in a Writing closely sealed up (*a*). 1

And I beheld in my Vision, an Angel of chief Power, as Attendant of the Heavenly Court; making Proclamation with a strong audible Voice, Is any Being able, and fit, to reveal, and make known, the Councils of God, register'd 2

(*a*) This Roll was not written on the Backside, as well as within, as our Translation seems to represent it, and as some Interpreters have understood it. But, as *Grotius* has observ'd, there ought to be a Stop after the Word *within* (εσωθεν) and it should be read, *written within, and sealed on the Back-side*, or, *on the Back-side sealed. Ita hoc distinguendum, ut diximus, non enim dicit Librum intus & extra scriptum, sed intus scriptum, extra signatum.* And this much better agrees with the Design of sealing the Book so carefully, according to the Interpretation of a sealed Book, by the Prophet *Isaiah*, *And the Vision of all is become to you, as the Words of a Book that is seal'd, which Men deliver to one that is learned; saying, Read this, I pray thee: And he saith, I cannot, for it is sealed*; Isa. xxix. 11. And tho' there is a Passage in the Prophet *Ezekiel*, that speaks of a Roll, or Book written within and without, *Ezek.* ii. 9, 10. it is to be observed, that Roll was delivered open to the Prophet, and spread before him, and not seal'd at all; but the Case is very different in a Book or Roll so firmly seal'd as this; so that it was not to be read by any, as appears by what follows. Grot. *in loc.*

CHAP. V.

TEXT.

3 *And no Man in Heaven, nor in Earth, neither under the Earth, was able to open the Book, neither to look thereon.*

4 *And I wept much because no Man was found worthy to open and to read the Book, neither to look thereon.*

5 *And one of the Elders saith unto me, Weep not: behold, the Lion of the Tribe of* Judah *, *the Root of* David, *hath prevailed to open the Book, and to loose the seven Seals thereof.*

PARAPHRASE.

in this Book, and to bring them into Execution?

3 And no Being throughout the whole Creation, neither of Angels, or Saints in Heaven, or of Men alive, or of any departed Souls, was able or sufficient to reveal these Councils of God, and to accomplish them; there was not one able to attain a clear Understanding and Knowledge of them for themselves; so that the Contents of this sealed Book were known to no Person whatsoever (*b*).

4 This gave me a great Concern, insomuch that it melted me into Tears, being greatly affected with the Thought, that no Being whatsoever was to be found, able to understand, reveal, and accomplish the Councils of God, fearing they would still remain concealed from the Church. But I was soon relieved of my 5 Fears, and comforted by the Voice of one of the Elders, who bade me refrain from weeping; for tho' none was yet found able to reveal and execute these Purposes of God, in the Course of future Providence, yet there is one Person described in antient Prophecy, as the Lion of the Tribe of *Judah*, and the Root of *David*, God's anointed King and Saviour, the true Messiah, who has obtained Power, and is sufficiently able to reveal those Councils of God to the Church, and assure their Accomplishment, by bringing them into execution (*c*).

(*b*) No Person whatsoever is the true Meaning of the Original, οὐδεὶς, Man is not in the Original.

(*c*) We may here observe, how expresly St. *John* confirms the Application of these Prophecies of *Moses* and *Isaiah* to *Jesus*, as the Christ and true Messiah.

* *Gen.* xlix. 9, 10. *Isa.* xi. 1, 10.

Upon

TEXT.

6 *And I beheld, and lo, in the midſt of the Throne, and of the four Beaſts, and in the midſt of the Elders, ſtood a Lamb, as it had been ſlain, having ſeven Horns, and ſeven Eyes, which are the ſeven Spirits of God, ſent forth into all the Earth.*

7 *And he came, and took the Book out of the Right-hand of him that ſat upon the Throne.*

8 *And when he had (e) taken the Book, the four Beaſts,*

PARAPHRASE. SECT. 4.

Upon this, I obſerved in my Viſion, a new Repreſentation, as of a Lamb that had been ſlain a Sacrifice, ſtanding juſt before the Throne; and nearer, as within the Circles of the Cherubim, and Elders, than either of them, this Lamb was not only repreſented as a Sacrifice, but with ſeven Horns and Eyes, to expreſs figuratively, all perfect Power, Wiſdom, and Goodneſs, whereby he was able to reveal the Will of God, and direct all Things, with reſpect to the World and Church, according to it; and to accompliſh all God's Deſigns of Providence and Grace (*d*). 6

Being greatly comforted with this Part of my Prophetic Viſion, my Hopes were further raiſed, when I ſaw this Perſon, ſo fully qualified to reveal and execute the Purpoſes of God, actually undertake the Performance of it: For I further ſaw in my Viſion, this Lamb of God draw near, and receive the ſeal'd Book out of the Right-Hand of the Perſon ſitting on the Throne. 7

No ſooner had Chriſt received the Book, and taken upon himſelf to reveal and 8

(*d*) Horns are Symbols of Power and Strength. Thus the Pſalmiſt calls *Jehovah* his *Strength, and the Horn of his Salvation*, Pſalm xviii. 2. They alſo ſignify a King, or Monarch, a Kingdom, or Monarchy. Thus, in *Zechariah*, *The Horns which ſcattered* Judah, *Zech.* i. 19, 21. are the Kings, or Kingdoms of the Heathen, who led the *Jews* into Captivity at ſeveral times, and prevailed againſt the Kingdoms of *Judah* and *Iſrael*. Eyes are a proper Repreſentation of Obſervation, Knowledge, Underſtanding and Wiſdom, and expreſs fitly a wiſe Direction, and Adminiſtration of Government. Thus, *Moſes* ſpeaks of the Knowledge and wiſe Direction of *Hobab*, *Leave us not, I pray thee; foraſmuch as thou knoweſt how we are to encamp in the Wilderneſs, and thou mayeſt be unto us inſtead of Eyes*, Numb. x. 31. The ſeven Spirits of God, we have already obſerv'd, (on *Chap.* i. *v.* 4.) ſignify the moſt perfect Spirit, the Author and Giver of all ſpiritual Bleſſings. So that this Deſcription of Chriſt repreſents him inveſted, as Mediator, with all Authority, Power, Wiſdom, and Grace, able to reveal, and execute the whole Will of God, concerning the Church, and the World.

(*e*) Some Interpreters underſtand the delivering of this Book into the Hands of Chriſt, as an Act of Inauguration, or Inveſtiture, into his regal Power and Authority; and

CHAP. V.

TEXT.

Beaſts, and four and twenty Elders, fell down before the Lamb, having every one of them Harps, and golden Vials full of Odours, which are the Prayers of Saints.

PARAPHRASE.

and execute the Will of God contained in it, for the gracious Protection of the Church, and Reſtraint of its Enemies; but the whole Conſiſtory above, and heavenly Church, joined in a ſolemn Act of Praiſe and Adoration to the Lamb. I beheld the Cherubim, in Conjunction with the Elders, proſtrate themſelves before him; each of them had Harps, and golden Cenſers with Incenſe, fit Repreſentations of the Prayers of the Church, and expreſſive of the moſt ſolemn Worſhip; as thus the Prieſts and Levites in the Temple, were uſed to worſhip the God of *Iſrael* (*f*). They joined in praiſing the Lamb with an Hymn, of a new Com-
9 poſition, expreſſive of his peculiar Honour, and their peculiar Engagements; ſaying, Worthy art thou, O Lamb of God, to undertake the Revelation, and the Accompliſhment of the Deſigns of God's Providence towards the World, and of his Grace towards the Church; for thou waſt ſlain a Sacrifice of Propi-

9 *And they ſung a new Song, ſaying, Thou art worthy to take the Book, and to open the Seals thereof: for thou waſt ſlain, and haſt redeemed us unto God by thy Blood, out of every Kindred, and Tongue, and People, and Nation.*

that many of the Expreſſions here uſed, are taken from the Ceremonies of ſolemn Inveſtitures, in which, Mr. *Daubuz* obſerves, there are Inſtances of ſeveral Sorts of Inveſtiture by a Book; but however ingenious this Conjecture may be, it is ſupported, I think, only on a Suppoſition, that the Date of this Viſion begins at the Aſcenſion; and ſo with a ſolemn Inauguration of Chriſt into his Kingdom. But as this Suppoſition does not ſo well agree with the Time of the Viſion when St. *John* was baniſh'd to *Patmos*, I only juſt mention it, and leave it to the Reader's Judgment.

(*f*) Harps were a principal Part of the Temple-Muſick; Vials were alſo of common Uſe in the Temple-ſervice; they were not like ſmall Bottles, which we now call Vials; but were like Cups on a Plate, in alluſion to the Cenſers of Gold, in which the Prieſts offer'd Incenſe in the Temple. Theſe Cenſers were a ſort of Cups, which, becauſe of the Heat of the Fire burning the Incenſe, were often put upon a Plate or Saucer. The common Cuſtom of drinking Tea, and other hot Liquors, out of a Tea-Cup and Saucer, well ſhew the Form of theſe Cenſers. To offer Incenſe to God, or before his Preſence, in the Temple, was an Act of Honour and religious Worſhip, peculiar to the Prieſts Office; and the Prayers of the Church are often compared to it. Thus the Pſalmiſt, *Let my Prayer be ſet before thee, as Incenſe*, Pſalm cxli. 2. So that theſe Expreſſions well repreſent the whole heavenly Church of Angels and Saints, offering a very high Act of Religious Worſhip and Adoration unto Chriſt.

Reland, de Spoliis Templi Hieroſolymitani, *p.* 105.

tiation,

TEXT. *PARAPHRASE.* SECT. 9.

tiation, to take away the Sins of the World, and by thy Blood haſt redeemed many unto God, not only of the Jews, but of all Nations of the Earth; and haſt made thy Church a Kingdom of Prieſts unto God, conſecrated to his Service, and honoured with a near Approach to his Preſence, to offer up Prayers, acceptable and well-pleaſing in his Sight; and therefore we may aſſure ourſelves, from ſuch Grace and Power, that thy Kingdom and Church ſhall be protected from the World, and finally prevail over it *(g)*. When the Cherubim and Elders had thus expreſſed their Adoration of the Lamb, in ſinging this new Hymn to his Praiſe, the whole Aſſembly and Congregation of Heaven joined together with them; a Number of Angels, not to be expreſſed, united their Voices with the Cherubim and Elders; ſaying, Worthy is this Lamb of God, who was ſlain, to redeem us unto God by his Blood; to receive from his Church an Acknowledgment of his great Power, and Riches of Grace, of his Wiſdom, and Strength; to whom we ought to aſcribe all Honour and Glory, with all the Devotion of a grateful and thankful Mind.

10 *And haſt made us unto our God, Kings and Prieſts, and we ſhall reign on the Earth.*

10

11 *And I beheld, and I heard the Voice of many Angels round about the Throne, and the Beaſts, and the Elders, and the Number of them was ten thouſand times ten thouſand, and thouſands of thouſands.*

11

12 *Saying with a loud Voice, Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing.*

12

13 *And every Creature which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are*

I further heard this Act of Praiſe, on ſo ſolemn an Occaſion, carried throughout every Part of the Creation, like the whole Congregation of *Iſrael*, joining with the Prieſts and Levites, in their

13

(*g*) Chriſt and his Church reign on Earth, when the Truth and Purity of the Chriſtian Religion prevail againſt the Oppoſition and Corruptions of the World: It is thus only the Kingdom of Chriſt, which is not of this World, is ſet up in it, and the ſpiritual Powers of his Throne eſtabliſh'd; which lays no Claims to any coercive Powers of outward Force, inconſiſtent with a Dominion, which alone conſiſts in willing Submiſſion, and voluntary Obedience.

Worſhip;

CHAP. V.

TEXT.

are in them, heard I, saying, Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb, for ever and ever.

14 *And the four Beasts said,* Amen. *And the four and twenty Elders fell down and worshipped him that liveth for ever and ever.*

PARAPHRASE.

Worship; for every Creature, with one Voice, said, Let us ascribe all Blessing, Honour, Glory, and Power, to him that sitteth on the Throne, and to the Lamb of God, our Saviour, for ever and ever.

This solemn Act of Worship, I per- 14
ceived, was concluded by the Cherubim, saying, *Amen.* And the twenty four Elders falling down, and prostrating themselves before the true God, who liveth and reigneth from everlasting to everlasting (*b*).

CHAP. VI.

SECT. 5. *First Period of the Seats.*

CONTENTS.

ST. *John* had seen, in the former Part of his Vision, a Representation of the Majesty, Glory, Power, and supreme Authority of God; and the sealed Book, in which was contained the Orders of divine Providence towards the Church and World, delivered to Christ, the Lamb of God, to open and reveal it, for the Encouragement of the Church to Patience and Faithfulness; together with the Adoration of the Church on this solemn Occasion. Now this Revelation of Christ begins with a Prophetic Representation of the future State of the Church, and World, so far as the Wisdom and Goodness of God thought fit to make it known, for the Consolation of his faithful People.

(*b*) It was the Custom in the Temple-Worship, for the Singers to make Pauses. In every Psalm, say the *Talmudists*, the Musick made three Intermissions; at these Intermissions, the Trumpets sounded, and the People worshipped. *Vid.* Lightfoot, *Temple-Service*, *C.* vii.

This

This Chapter contains the firſt Period of Prophecy, and a Deſcription of the State of the Church, under the Heathen *Roman* Empire, from the Time of the Date of the Prophecy, to about the Year of Chriſt 323, as I have endeavoured to ſhew in the *Preface*. Each of the Prophetical Deſcriptions are, in part, ſome figurative or hieroglyphical Picture and Motto; or ſome Repreſentation, in the Stile and figurative Expreſſions of antient Prophecy, deſcribing ſome particular Diſpenſation of Providence, proper and peculiar to the ſeveral ſucceſſive States of the Church and Empire, during the Space of Time contained in this Period. In which, therefore, we may hope to find both a wiſe and kind Intention, in making known theſe Diſpenſations of Providence to the Church, and an uſeful and profitable Meaning of this firſt Period of Prophetical Revelation. SECT. 5.

TEXT.

1 *AND I ſaw when the Lamb opened one of the Seals, and I heard as it were the Voice of Thunder, one of the four Beaſts ſaying, Come, and ſee.*

2 *And I ſaw, and behold, a white Horſe, and he that ſat on him had a Bow, and a Crown was given unto him, and he went forth, conquering and to conquer.*

PARAPHRASE.

AFTER I had beheld the ſealed Book delivered into the Hands of the Lamb of God, that he might reveal the Orders of God's Providence contain'd in it, for the Conſolation and Encouragement of the Church, I farther beheld in my Viſion, that he proceeded to open the Seals of the Book in Order; and when he had opened one of the Seals, I heard one of the four Cherubims, who were near the Throne, call upon me with an audible Voice, and ſtrong as if it had been the Sound of Thunder, and he ſaid unto me, Come up nearer unto the Book, that you may ſee what appears in it, now it is opened. 1

I immediately obeyed the Voice, and looking into that Part of the Book or Roll, that was unfolded, upon opening the Seal, I ſaw a ſort of hieroglyphic Figure, with a Motto. The Picture was after this manner: There was drawn the Figure of a Perſon, ſitting on a white Horſe, who had a Bow in his Hand, and a Crown given unto him; 2

PARAPHRASE.

him; ſo that he appeared as a Prince riding in ſolemn Proceſſion, with his Enſigns of State, as Princes and Generals were uſed to march, when ſetting out on ſome great Expedition. He had a Bow, an Enſign of War; a Crown, an Enſign of Command, and Victory; and he rode on a white Horſe, a Symbol of Joy and Triumph. And, agreeable to this Meaning, there was this Motto: *Go forth conquering, and to conquer.* A Promiſe of Succeſs, Victory, and Triumph a.

I

Hiſtory of the Firſt Seal.

a THE Perſon who ſeems here repreſented, is *Jeſus Chriſt*, who had received a Kingdom from the Father, which was to rule all Nations; concerning whoſe Kingdom it was foretold, that all Oppoſition notwithſtanding, it ſhould be preſerved, and prevail; ſo that finally, all Enemies to it ſhould be ſubdued, and *the Kingdoms of this World ſhould become the Kingdom of God, and of his Chriſt.* Theſe figurative Repreſentations of Authority, Government, Succeſs, and Triumph, may be properly applied to the Chriſtian Religion, or Kingdom of God and his Chriſt, now beginning to ſpread far and wide; and to comfort the Faithful in *Chriſt Jeſus*, that however the Jews on the one hand, or the Heathen *Roman* Empire on the other hand, greatly oppoſed and perſecuted them; yet they ſhould ſee the Puniſhment of their Enemies, both Jewiſh and Heathen, and the Cauſe of Chriſtianity prevail over both, in a proper and appointed Time. Theſe Expreſſions, and the Interpretation of them, may receive ſome Light from the Stile of the Pſalmiſt, *Pſalm* xlv. 3, *&c. Gird thy Sword upon thy Thigh, O moſt mighty: with thy Glory and thy Majeſty. And in thy Majeſty ride proſperouſly, becauſe of Truth and Meekneſs, and Righteouſneſs: and thy Right-hand ſhall teach thee terrible Things. Thine Arrows are ſharp in the Heart of the King's Enemies; whereby the People fall under thee. Thy Throne, O God, is for ever: the Scepter of thy Kingdom is a right Scepter.* We have farther Reaſon for the Application of this Prophecy to Chriſt, and the Succeſs of his Kingdom, from an After-Paſſage in this Revelation, *Rev.* xix. 11, 12, *&c. And I ſaw Heaven opened, and behold, a white Horſe, and he that ſat upon him was called faithful and true, and in Righteouſneſs he doth judge and make War. His Eyes were as a Flame of Fire, and on his Head were many Crowns, and he had a Name written which no Man knew but himſelf. And he was clothed with a Veſture dipt in Blood, and his Name is called,* THE WORD OF GOD. And again, *Rev.* xvii. 14. *Theſe* (the Kings that gave their Power and Strength to the Beaſt) *ſhall make war with the Lamb, and the Lamb ſhall overcome them: for he is Lord of Lords, and King of Kings, and*

TEXT.

3 *And when he had opened the ſecond Seal, I heard the ſecond Beaſt ſay, Come, and ſee.*

4 *And there went out another Horſe that was red, and Power was given to him that ſat thereon, to take Peace from the Earth; and that they ſhould kill one another: and there was given unto him a great Sword.*

PARAPHRASE. SECT. 5.

I further ſaw, in my Prophetic Viſion, when the Lamb opened the ſecond Seal, 3 and ſo unfolded another Part of the Roll, or Book, that what was contained in that Part of the Roll lay open to Sight. Then the ſecond of the Cherubim called upon me, as the firſt had done before, ſaying, Come near the Book, and look upon this Deſcription, which is deſigned to repreſent the State of the Church, and World, in the following Period of Providence.

And when I came near, and ſaw what 4 was contained in that Part of the Roll, I perceived a Deſcription, as in a Picture, or on a Medal, of another Horſe, as in the foregoing Repreſentation, but of a different Colour; for this Horſe was not white, but red, or of a bloody Colour (*a*), a Figure of great Slaughter, by means of the Perſon ſitting on him; which the Motto, or Legend, explained accordingly; *To take Peace from the Earth, and that they ſhould kill one another.* This Meaning of the Repreſentation was farther confirmed, by another Figure of a great Sword, put into the Hands of the Rider, ſignifying ſuch a State of Providence, as that the Enemies of the Chriſtian Faith ſhould fall upon, and deſtroy each other, and execute upon themſelves, with their own Hands, the Judgments of God, which *they that are with him are called, and choſen, and faithful.* Thus with great Propriety to the Order and Deſign of this Revelation, the Dignity and Power of Chriſt, the Protection and Succeſs of his Goſpel, is the firſt Part of Prophecy, for the Conſolation of the Faithful, as it is the chief End and Deſign of this Book.

(*a*) When the *Moabites* ſaw the Waters red by the ſhining of the Sun upon them, they ſaid, *This is Blood.* So naturally is the red Colour a Repreſentation of Blood. 2 *Kings* iii. 22, 23.

which were due to their Oppoſition to the Truth, and their Perſecution of Righteouſneſs [b].

I

Hiſtory of the ſecond Seal.

[b] ACcording to the Order we have obſerved in theſe Prophecies, the ſeveral Parts of each Period being ſucceſſive to each other, as well as the Periods themſelves, the Events in Hiſtory to anſwer this Prediction are to begin in the firſt Period of the Heathen *Roman* Empire, and neareſt to the Time of the Viſion; and then this Prophecy will fitly refer to the mutual Slaughters of the Jews and Heathen, the common Enemies of the Chriſtian Faith, and Perſecutors of the Chriſtian Religion; thus taking Peace from the Earth, and killing one another. If this Viſion, as ſome learned Men have thought, was in the Time of *Nero*'s Perſecution, and ſo before the Deſtruction of *Jeruſalem* by *Titus*, the dreadful Slaughter of the *Jewiſh* Nation in that War, may be deſcrib'd by it; in which, according to ſome, one Million five hundred thouſand, according to others, two Millions of Jews were ſlain, beſides the *Romans* ſlain by the Jews. But if this Viſion was in the Time of *Domitian*'s Perſecution, as is the moſt common and likely Opinion, it will refer to ſome Event in Hiſtory, after the Deſtruction of *Jeruſalem*; for that Slaughter being paſs'd, can hardly be ſuppos'd the Meaning of a Prophecy, or Prediction of a Judgment to come. Now the Reigns of *Trajan* and *Hadrian* will ſufficiently verify this Repreſentation. In the latter End of the Reign of *Trajan*, the Jews rebelled in *Egypt* and *Cyprus*, and are reported to have put to death, with great Marks of Cruelty, four hundred and ſixty thouſand Men; yet the Jews were every where ſubdued, and prodigious Numbers ſlain by the *Romans*. *Euſebius* remarks on this Part of Hiſtory, 'That the Doctrine and Church of our Saviour daily increaſed; but the 'Calamities of the Jews were aggravated with new Miſeries.'

Uſher *Annal.* 688.

Xiphilin *ex* Dione, Trajanus.

Euſeb. *Hiſt. Eccl. l.* 4. *c.* 2.

Not long after, in the Reign of *Hadrian*, the Jews were led into a new Sedition, headed by one who pretended to be the Meſſiah, who was called *Bar Chocab*, or *Son of the Star*; becauſe he gave out, he was the Star foretold by *Balaam*. The whole Jewiſh Nation roſe againſt the *Roman* Government, and for ſome time did great Miſchiefs to the *Romans*; but at laſt they were entirely cut off by the *Romans*, though with great Loſs to themſelves. In theſe Wars, beſides what was loſt on the *Roman* ſide, the Jews had a thouſand Cities and Fortreſſes deſtroyed, with the Slaughter of above five hundred and eighty thouſand men. Thus the Perſecutors of the Chriſtian Faith and Church periſh by each others Hands. The *Romans*, by their idolatrous Worſhip of *Jupiter Capitolinus*, provoke the Jews to Rebellion, and the Jews are deſtroyed following a falſe Meſſiah, as their Leader, when at the ſame time they rejected the true Meſſiah, and perſecuted his Followers; and they fall by the Hands of an Heathen Nation, which had joined with them, in oppoſition to the Chriſtian Faith

Xiphilin *ex* Dione, Hadrianus.

TEXT.

5 *And when he had opened the third Seal, I heard the third Beaſt ſay, Come, and ſee; and I beheld, and lo, a black Horſe, and he that ſat upon him had a Pair of Ballances in his Hands.*

PARAPHRASE. SECT. 5.

I further obſerved in my Viſion, that the Lamb opened the third Seal; and I 5 heard the third of the Cherubim calling upon me, to come and ſee what was contained in that Part of the Roll now opened to Sight. And looking upon it, I perceived another figurative Repreſentation; for I beheld the Picture of a Perſon riding upon an Horſe, of a different Colour from both the former. The Horſe on which this Rider ſat was of a black Colour, expreſſive of a Time of Mourning and Affliction (*b*); and the Perſon that ſat on him, had a Pair of Ballances in his Hand, but not as a common Repreſentation of exact Juſtice, and righteous Judgment, but to weigh Corn, and the Neceſſaries of Life, to ſignify great Want and Scarcity, and to threaten the World with Famine, the next Judgment of God to the Sword (*c*).

6 *And I heard a Voice in the midſt of the four Beaſts, ſay, A Meaſure of Wheat for a Penny, and three Meaſures of Barley for a Penny, and ſee that thou hurt not the Oil and the Wine.*

This Meaning of the Repreſentation 6 was confirmed by a Voice from the Cherubim, ſaying, In the Times of this Prophecy, the Price of a Meaſure of Wheat ſhall be a Penny, and three Meaſures of Barley ſhall coſt the ſame Price; the whole Wages of a Man's Labour for a

and Profeſſion; ſo that even the temporal Evils the Church was permitted to ſuffer by the Perſecution of its Enemies, were not ſo great and dreadful, as the Calamities and Judgments the Providence of God permitted the Perſecutors themſelves to bring upon each other, by their own Hands: ſo that the Faithful had no reaſon to complain, as if their Afflictions were peculiar to themſelves, or greater than what their Enemies were corrected with. This Period of Hiſtory was about forty Years after the Viſion.

(*b*) *Black*, in antient Prophecy, is an Emblem of Affliction; and, in particular, of Affliction occaſioned by Famine: Thus, in the Expreſſions of *Jeremiah*, *Lam.* v. 10. *Our Skin was black like an Oven, becauſe of the terrible Famine.*

(*c*) Thus Famine is expreſſed by the Prophet *Ezekiel*, C. iv. 16, 17. *Moreover, he ſaid unto me, Son of Man, behold I will break the Staff of Bread in Jeruſalem, and they ſhall eat Bread by Weight, and with Care; and they ſhall drink Water by Meaſure, and with Aſtoniſhment: that they may want Bread and Water, and be aſtoniſhed one with another, and conſume away for their Iniquity.*

PARAPHRASE.

Day, ſhall only purchaſe ſo much Corn, as is an uſual daily Allowance; ſo that all he can get muſt be laid out on the very Neceſſaries of Life, without any Proviſion of other Conveniencies for himſelf or Family, and a Scarcity of Oil and Wine will make Exactneſs in their Meaſures very neceſſary alſo [c] (*d*).

Hiſtory of the third Seal.

[c] According to the Order of Prophecy we have obſerved in this Book, the Events in Hiſtory, to anſwer this Prediction, are to be found in the next Part of this Period of the Heathen *Roman* Empire, or after the Reigns of *Trajan* and *Hadrian*; now *Antoninus Pius* ſucceeded *Hadrian*, A. D. 138. *Antoninus* the Philoſopher, partly with *Verus*, and partly alone, and after them *Commodus*, govern'd the *Roman* Empire, till within a few Months of the Reign of *Severus*, who began his Empire, A. D. 193. a Space of above fifty Years.

Let us then ſee what the Hiſtory of thoſe Times affords us, agreeable to this Prophetical Deſcription. I think the Deſcription itſelf plainly expreſſes a great Scarcity of Proviſion; and though it does not foretel ſuch a Scarcity of Proviſion as ſhould amount to a Famine, when no Bread at all was to be had, which ſcarce ever happened in ſo many Countries at once, as were ſubject to the *Roman* Empire; yet it foretels, that Bread, the Staff of Life, ſhould be ſo ſcarce, as to be ſold at an exceſſive Price, ſo as to be a very heavy Judgment on the greater Part of Mankind, who have their Bread to get by their daily Labour.

The fourth general Perſecution was within this Period, near ſixty Years after the third general Perſecution by *Trajan*, A. D. 107. For *Antoninus* the Philoſopher, notwithſtanding his other good Qualities, had a ſtrong Superſtition and Zeal for the Heathen Religion, and began a new Perſecution againſt the Chriſtians, about the Year 165.

The State of the Empire, under the Reigns of this *Antonine* Family, does properly and exactly anſwer this Prophetic Deſcription.

But

Grot. *in loc.*

(*d*) *The Meaſure of Wheat is a* Chœnix, *and the Price a* Roman Denarius *or Penny*; of which *Grotius* obſerves, the *Roman* Penny was the daily Wages of a Workman, and a *Chœnix* the Allowance of Corn for his daily Proviſion; ſo that a Penny for a Meaſure of Wheat, will in general appear a very exceſſive Price; ſince Corn, for one Day's Proviſion, would coſt a whole Day's Wages. In another Way of Computation, if we reckon the Meaſure of the *Chœnix* to be about a Quart *Engliſh*, and the *Roman Penny*, or *Denarius*, to be about Eight Pence *Engliſh* *, the neareſt a common Computation of both, and there is no need here of more Exactneſs, Corn at that Price will be above twenty Shillings an *Engliſh* Buſhel; which, when the common Wages of a Man's Labour was but Eight-Pence a Day, ſhewed a very great Scarcity of Corn, next to a Famine.

* *This is giving great Advantage in the Computation; for the* Chœnix *is not full a Pint and half.*

SECT. 5.

But it will be proper to obſerve previouſly, that Mr. *Mede*, and, after him, Mr. *Waple* and others, ſeem to have been led into a great Miſtake, in their Interpretation of this Prediction, by a Conjecture without reaſonable Foundation.

The third Beaſt, or living Creature, according to Mr. *Mede*'s Suppoſition of the Standards of the Camp of *Iſrael*, ſtood to the South; and therefore ſheweth, (as he obſerves) 'This Seal beginneth at the Coming 'of an Emperor, from that Quarter, *viz. Septimius Severus*, an *African*, 'an Emperor out of the South.' Mede, *on c.* vi. *v.* 5.

But as there ſeems to be little Foundation for ſupporting a Prediction, from the bare Situation of the Beaſts, Eaſt, Weſt, North, and South, if they had really been taken from the Standards of the Camp of *Iſrael*, there is yet leſs Foundation for that Suppoſition, as it is very uncertain, and indeed very improbable, the Camp of *Iſrael* had any ſuch Standards from whence they are ſuppoſed to be taken, as we have obſerved more at large, on *Chap.* iv. *v.* 8. There was no need therefore for Mr. *Mede* to reject the common Interpretation, ſo natural and proper, becauſe the Event was not anſwerable in the Reign of *Severus*, ſince it was on no good Foundation he fixed it to the Reign of *Severus*; for if the Beaſts were not taken from the Standards of the Camp, or if they did not anſwer the Situation of the Standards, Eaſt, Weſt, North, and South; or finally, if ſtanding to the South did not, in the Intention of the Prophecy, confine the Time to the Reign of an Emperor born in *Africa*, there is no ſufficient Reaſon to confine this Prophecy to the Reign of *Severus*.

It is, on the contrary, for conſiderable Reaſons, directed to that Part of the Period of the Heathen *Roman* Empire, next after the preceding Prophecy, which referr'd to the Reigns of *Trajan* and *Hadrian*; and therefore may well be look'd for in the Reigns of the *Antonine* Family: Let us then ſee, whether, in thoſe Times, Hiſtory does not take notice of Famine, and Scarcity of Proviſions, as worthy the Honour of a Character in Mr. *Mede*'s Expreſſion.

The Teſtimony of *Tertullian*, who lived in thoſe Times, is very plain, and allowed by Mr. *Mede*; he mentions unſeaſonable Weather, and bad Harveſts, the Judgments of God, for perſecuting the Chriſtians. *Dole-amus neceſſe eſt, quod nulla Civitas impune latura ſit, ſanguinis noſtri effuſionem. . . . Areæ ipſorum non fuerunt, Meſſes enim ſuas non egerunt, cæterum, & Imbre, Anni præteriti, quod commeruerit, Genus humanum apparuit, Cataclyſmum ſcil.* Tertullianus ad Scapulam, *c.* 3. *p. m.* 92.

But, ſays Mr. *Mede*, if the Harveſt failed in *Africa* ſome time, when *Hilarianus* was Preſident, which he ſaith it did, it follows not therefore that this was general through the *Roman* Empire, or in the Age of *Severus*; whether it was in the Age of *Severus*, is nothing material, but *Africa* was the Granary of *Italy*, and a Failure of Harveſt there muſt occaſion a Scarcity of Proviſion in great part of the *Roman* Empire: Beſides, it is obſervable, that *Tertullian* ſpeaks of ſuch a Scarcity as was felt in every City, and that the Rains that occaſion'd it were ſo great, as to threaten the World with a ſecond Flood.

But

CHAP. VI.

But let us consider what the Historians take notice of, with respect to a Scarcity of Provisions in *Italy*, and *Rome* itself, under the Reign of the *Antonines*.

Aurelius Victor, in the Reign of *Antoninus Pius*, observes, that the Scarcity of Provisions occasioned such a Tumult in *Rome*, that the common People attempted to stone him, which he chose rather to suppress by fair means, than by Severity. *Usque eo autem mitis fuit, ut cum ob inopiæ frumentariæ suspicionem, lapidibus a Plebe Romana perstringeretur, maluerit ratione exposita placare, quam ulcisci seditionem.*

Aurel. Vict. p. m. 446.

Jul. Capitol. Antoninus Pius, c. 8.

Julius Capitolinus further takes notice, that *Antoninus Pius* was fain to supply the Scarcity of Wine, Oil, and Corn, out of his own Treasury; and that Famine was one of the Evils with which the Empire was afflicted in his Reign. *Vini, Olei, & Tritici Penuriam, per Ærarii sui damna emendo, & gratis Populo dando, sedavit... Adversa ejus temporibus, hæc proverunt, Fames de qua diximus*, &c.

In the Reign of his Successor *Antoninus* the Philosopher, we have a like Account of Scarcity of Provision, to a Famine; Mr. *Eachard* has thus express'd it: The Birth of this Prince (*Commodus*) was signalized by many deplorable Disasters, particularly the River *Tiber*, by an Inundation, overwhelmed a considerable Part of *Rome*, bore along with it a multitude of People and Cattle, ruin'd all the Country, and caused an extreme Famine; this Inundation was seconded by Earthquakes, burning of Cities, and a general Infection of the Air, which immediately produced an infinite Number of Insects, who wasted all that the Floods had spared. This Account is taken, I suppose, from *Capitolinus* and *Victor*; for *Julius Capitolinus* thus mentions these Calamities: *Dabat se Marcus totum Philosophiæ, Amorem Civium affectans, sed interpellavit istam felicitatem securitatemque Imperatoris, prima Tiberis Inundatio, quæ sub illis gravissima fuit; quæ res & multa urbis ædificia vexavit, & plurimum animalium interemit, & famem gravissimam peperit.*

Eachard, *Rom. Hist. V.* 2. *p.* 315.

Julius Capitol. Anton. Philos. c. 8.

Aurel. Vict. p. m. 446.

Aurelius Victor thus: *Terræ motus, non sine interitu Civitatum, Inundationes Fluminum, Luces crebræ, Locustarum species, agris infestæ prorsus ut prope nihil, quo summis Augoribus atteri Mortales solent dici seu cogitari queat, quod non illo imperante sevierit.*

In the next Reign of *Commodus*, *Xiphilin* observes from *Dio*, there was such Scarcity of Provisions, that the People of *Rome* rose, and actually kill'd *Cleander*, the Emperor's Favourite, in the Sedition. *Nam cum esset forte magna inopia rei frumentariæ, eamque Dionysius Papyrius Præfectus Annonæ feciſſet majorem, ut Populus Romanus, culpam in Cleandrum propter furta quæ faciebat conficeret, haberetque odio, eumque, id quod accidit, interficeret.*

Xiphilin, *ex* Dione, Commodus, 575.

This Scarcity of Provisions, in every Reign of the *Antonines*, continued to the Empire of *Severus*, who heartily set himself to remedy so great an Evil, and made it the great Care of his Life; which plainly shews, it was a very pressing Evil: And that through frequent Wars, bad Harvests, and a Mismanagement of the public Stores, Scarcity of Provisions was a distinguishing Judgment of those Times. So *Ælius Spartian* observes,

in

TEXT.

7 *And when he had opened the fourth Seal, I heard the Voice of the fourth Beaſt ſay, Come, and ſee.*

8 *And I looked, and behold a pale Horſe, and his Name that ſat on him was Death; and Hell followed with him: and Power was given unto them over the fourth Part of the Earth, to kill with Sword, with Hunger, and with Death, and with the Beaſts of the Field.*

PARAPHRASE. SECT. 5.

I farther beheld in my Viſion, as the Lamb went on to open the Seals, that he 7
unfolded that Part of the Roll, which was faſten'd by the fourth Seal, and the laſt of the four Cherubim, which were about the Throne, called upon me, to obſerve what appeared upon the Opening of it. I then beheld another figurative 8
Repreſentation: I ſaw as in a Picture, an Horſe of a different Colour from the three former: this was a pale Horſe, an Emblem of Mortality and Death (*e*). And the Perſon who ſat upon this Horſe had the Name of Death given unto him; and to ſhew that this was intended, not of any figurative Death, but of a proper Death of the Body, a Figure repreſenting the Grave, or Hell, was made his Attendant (*f*); and the Meaning of this figurative [d] Deſcription was explained by a Motto,

in the Life of *Severus*, *Rei frumentariæ, quam minimam receperat, ita conſuluit, ut excedens ipſe vita, ſeptem annorum Canonem, Populo Romano relinqueret.* Ælii Spartian Severus, *c.* 8.

And thus alſo the Reign of *Severus* appears a proper End to the Judgment of this Prediction.

[d] THE Period of Hiſtory, which in Order of Time anſwers to this Period of Prophecy, is the State of the *Roman* Empire, after *Severus*, which begins about the Year 211. In this Time the Perſecution of the Church was very ſevere; ſo that our Eccleſiaſtical Hiſtorians reckon four of the general Perſecutions, in the Space of leſs than thirty Years, under the Reign of *Maximin*, *Decius*, *Gallus* and *Voluſian*, and *Valerian*. *Hiſtory of the fourth Seal.*

In this Period of Time, the ſeveral ſore Judgments of God were united, in the Puniſhment of a perſecuting Empire, the Sword, Famine, and Peſtilence.

(*e*) Pale, is an uſual Epithet of Death; *Pallidum mortem, dicunt Poetæ*, ſays *Grotius*.

(*f*) It is not unlikely, that the Figures repreſenting Death, and the Grave, might have their Names expreſſed by ſome Motto, or Inſcription; it was a thing ſo well known in the Medals of thoſe Times, to write the Names *Pietas*, *Felicitas*, *Virtus*, &c. under the Figures deſigned to repreſent them.

CHAP. VI.

PARAPHRASE.

Motto, or Inſcription, *Let them kill the fourth Part of the Earth*; intimating, they ſhould deſtroy a very conſiderable Part of the Heathen *Roman* Empire, by the ſeveral Judgments of God, the Sword, Famine, Peſtilence, and wild Beaſts (*g*).

ſtilence. The Sword, and Famine, which were Judgments of the foregoing Seals, are continued in this, and the Peſtilence is added to them. The Peſtilence ſeems to be made the more diſtinguiſhing Judgment of this Seal. The Name of the Perſon ſitting on the pale Horſe was Death, which is the proper Expreſſion in the Scripture-Language for the Plague, as the Prophet *Jeremiah* uſes the Word מות, Death, for the Plague; and the Seventy render רבר Peſtilence, by θανατον, Death. Accordingly, we find all theſe Judgments, in a very remarkable Manner, in this Part of Hiſtory.

Vid. Grot. *on* Matt. xxiv. 7.

The State of the Empire was very much diſturbed both by foreign Wars, and inteſtine Troubles; very few of the Emperors but met with a violent Death: ſo that beſides thirty Perſons who all pretended to the Empire at once, there were twenty acknowledged Emperors in the ſpace of ſixty Years, from *Caracalla*, A. D. 211. to *Aurelian*, 270. Theſe inteſtine Diviſions gave great Heart and Strength to the Enemies of the *Roman* Empire, and great Advantages to the *Perſians*, and Northern Nations, againſt it; ſo that *Valerian*, in whoſe Reign the Perſecution was very violent, was taken Priſoner by *Sapores*, (or *Sha Pur*) King of *Perſia*, kept Captive by him, and treated with great Severity to his Death. Famine and Scarcity of Proviſions are the uſual Effects of War, eſpecially of Civil Wars. The Spoil of Armies, the Fears of the Country, and want of Hands for Huſbandry, hardly fail of producing Scarcity, near to Famine; eſpecially when unſeaſonable Weather ſhall alſo Spoil the Fruits of the Earth. Mr. *Mede* obſerves from *Dionyſius* of *Alexandria*, and *Cyprian*, that both War and Famine were the Judgments of theſe Times.

After

(*g*) Theſe are called the four ſore Judgments of God, in the antient Stile of Prophecy. Thus the Prophet *Ezekiel*, *Ezek.* xiv. 21. *For thus ſaith the Lord God, how much more when I ſend my four ſore Judgments upon Jeruſalem, the Sword, and the Famine, and the noiſome Beaſt, and the Peſtilence, to cut off from it Man and Beaſt.* Or, as the ſame Prophet expreſſes thoſe Judgments of God, which none ſhould eſcape, *Ezek.* xxxiii. 27. *Say thou thus unto them, Thus ſaith the Lord God, As I live, ſurely they that are in the Waſtes ſhall fall by the Sword; and him that is in the open Field, will I give to the Beaſts to be devoured; and they that be in the Forts, and in the Caves, ſhall die of the Peſtilence.* The Meaning of which Prophetic Threatning is plain, that the Judgments of God were to be ſo great, and ſo univerſal, that Men ſhould be able to find no Place of Security againſt them, but ſome one Judgment or other ſhould meet them every where.

SECT. 5.

After theſe Things, ſays *Dionyſius*, ſpeaking of the Perſecution of *Decius*, War and Famine came upon us. St. *Cyprian*, in his Apology for the Chriſtians, to *Demetrius* Proconſul of *Africa*, takes notice of the more frequent Wars and Famines of thoſe Times, that they were falſly charged upon the Chriſtians; *Sed enim cum dicat plurimos conqueri, quod Bella crebrius, ſurgant, quod Lues, quod Fames ſæviant, quodque Imbres & Pluvias, ſerena longa ſuſpendant, nobis imputari, tacere ultra non oportet.* It is remarkable that *Cyprian*, in the ſame Apology, expreſly declares his Judgment, that theſe great Calamities were according to former Predictions, and brought upon the World, not becauſe the Chriſtians rejected the idolatrous *Roman* Worſhip, but becauſe the *Romans* rejected the Worſhip of the true God. *Quod autem crebrius Bella continuant, quod Sterilitas & Fames ſollicitudinem cumulant, quod ſævientibus morbis valetudo frangitur, quam humanum Genus Luis populatione vaſtatur, & hoc ſcias eſſe prædictum. . . . Non enim ſicut tua falſa Quærimonia, & Imperitia, Veritatis ignora, jactat, & clamitat, iſta accidunt, quod Dii veſtri, a nobis non colantur, ſed quod a vobis non colatur Deus.* And finally, he makes this the Conſolation of the Chriſtians in their Sufferings, *Certi, & fidentes, quod inultum non remaneat, quodcunque perpetimur, quantoque major fuerit perſecutionis injuria, tanto & juſtior fiat, & gravior, pro perſecutione, vindicta.*

Euſeb. *Hiſt. Eccl.* l. 7. c. 22.

Cypriani *ad* Demetrianum, *p. m.* 278.

Id. ib. 279.

Id. ib. 282.

Peſtilence ſeems deſign'd the Judgment of this Prediction; Mr. *Mede* obſerves, from *Zonaras* and *Lipſius*, that a Peſtilence ariſing from *Ethiopia*, went through all the Provinces of *Rome*, and for fifteen Years together incredibly waſted them. Neither did I ever read of a greater Plague, (ſaith an eminent Man in our Age) for that Space of Time or Land. This Peſtilence is mentioned by *Zonaras*, in the Reign of *Gallus* and *Voluſian*, about the Year 251. The Words of *Zonaras* are ſo agreeable to the Prophetick Deſcription, that it may be uſeful to inſert them. He (*Gallus*) was very ſevere to the Chriſtians, many being put to death by a Perſecution, not leſs grievous than that of *Decius*; under him the *Perſians* renewed their Motions, and ſettled in *Armenia*; an almoſt innumerable Company of *Scythians* fell upon *Italy*, and ravaged *Macedonia*, *Theſſaly*, and *Greece*; a Part of them from the *Palus Mæotis*, broke through the *Boſphorus* into the *Euxine* Sea, and laid waſte many Provinces; and many other Nations roſe againſt the *Romans*. Moreover, a Plague then infeſted the Provinces, which beginning in *Ethiopia*, ſpread itſelf almoſt through the whole Eaſt and Weſt, deſtroyed the Inhabitants of many Cities, and continued for fifteen Years. *Zoſimus*, an Heathen Hiſtorian, takes notice of the ſame Calamity: While War raged in every Part, a Peſtilence ſpread through all Towns and Villages, and deſtroyed the Remainder of Mankind; that ſo great a Deſtruction of Men had not hitherto ever happened in former times. I ſhall only add the ſhort Character of *Eutropius*, of the Times of theſe Emperors, *Gallus* and *Voluſian*; he obſerves, their Reigns were only memorable for Peſtilence, and grievous Diſtempers: *Sola peſtilentia, & morbis, atque ægritudinibus, notus eorum principatus fuit.*

Joſ. Mede, *of the fourth Seal.*

Lipſius.

Joan. Zonar. *Annal.* T. 2. Imper. Galli & Voluſiani. *p. m.* 109.

Zoſimi *Hiſt. Novæ*, l. 1. p. 24.

Eutropius, *l.* 9.

CHAP. VI.

TEXT.

9 *And when he had opened the fifth Seal, I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held.*

10 *And they cried with a loud Voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell on the Earth?*

PARAPHRASE.

Upon opening the fifth Seal, I beheld 9 something new in my Vision; I saw a great Number of Persons, who had been slain in the several Persecutions of the Church, who had persevered in the Worship of the true God, according to the Gospel of Christ (*h*), lying at the foot of the golden Altar of Incense (*i*); intimating, that their Constancy unto the Death, was an Offering well received, and acceptable in the Sight of God.

And I heard these Martyrs of Jesus 10 expressing their Faith in the Promises of Christ, for whose Religion they had suffered, by saying with united Voices, O Lord God, Thou art righteous in all thy Ways, and faithful to all thy Promises; now thy Church has suffered a long time, and thy Kingdom has been greatly oppressed by the Kingdom of Satan; when will it please thee to make way for the glorious State of thy Kingdom, and peaceful State of thy Church, by breaking the Power

(*h*) The Word of God, and the Testimony which they held, is a Description of faithful Christians, who persevered in the Christian Faith and Worship, notwithstanding all the Difficulties of Persecution. They are called *the Remnant which keep the Commandment of God, and have the Testimony of Jesus Christ*, Rev. xii. 17. They are also described, as the *Souls of them that were beheaded for the Witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands*, Rev. xx. 4.

(*i*) Many suppose the Expression *under the Altar*, does allude to the Ceremony of pouring out the Blood, at the bottom or foot of the Altar; but Dr. *Hammond* has very justly observed, I think, "That this Altar in St. *John*'s Vision, was not the "Altar of Sacrifice in the Court of the Temple, but the Altar of Incense which "was in the holy Place; the whole Scene of this Vision being the Sanctuary within "the Vail, where the Altar of Incense stood, the Altar of Burnt-Offering standing "without in the Court." The Blood of the Martyrs is not compared with the Blood of propitiatory Sacrifices, but with the Offering of Incense on the golden Altar; which Offering was accompanied with the Prayers of the Congregation, to recommend them to God, according to the Observation of a very learned Author; *Cum enim Suffimenta sacra, ita Populi Preces adumbrarent, ut Sacerdos altera Deo adolens, alteras etiam Ritu symbolico illi commendare conseretur*, &c. A fit Emblem of God's gracious Acceptance of the Constancy and Perseverance of the Faithful.

Hammond, *on the Place.*

Outram, *de Sacrificiis*, l. 1. c. 8. s. 11.

of

TEXT.

11 *And white Robes were given unto every one of them; and it was ſaid unto them, that they ſhould reſt yet for a little Seaſon, until their Fellow-ſervants alſo, and their Brethren that ſhould be killed, as they were, ſhould be fulfilled.*

PARAPHRASE. SECT. 5.

of Satan, and of the idolatrous Perſecutors of it?

I farther beheld, that hereupon, unto 11
each of theſe Perſons was given a white ſhining Garment, a Robe expreſſive of the Favour and Acceptance of God, and a Mark of Approbation, Honour and Dignity *(m)*. But, with reſpect to the Judgments of God, which were to make way for the Deliverance and peaceful State of the Church, they were directed to wait a little longer; for though many had been ſlain already for the Teſtimony of Jeſus, yet there were other of their Brethren, who ſhould bear a like honourable Teſtimony to the Chriſtian Faith and Religion: However, this remaining Time of Trial ſhould be ſhort, for a little Seaſon only, when the Teſtimony of the faithful Martyrs of Chriſt ſhould be compleated; and then God, according to their Prayers, would make way for a peaceful and proſperous State of the Church.

(m) When Perſons were approved, upon Trial of their Fitneſs for the Prieſts Office, they were cloathed with white Garments, the proper Habit of the Prieſts: And rich Garments, which it was uſual for Princes to ſend as Preſents, according to the Cuſtoms of the Eaſtern Nations, were public Marks of the Prince's Favour, and that he deſigned to confer Honour on the Perſons to whom he preſented them. This Repreſentation ſeems much to favour the immediate Happineſs of departed Saints, and hardly to conſiſt with that uncomfortable Opinion, the inſenſible State of departed Souls, till after the Reſurrection.

CHAP. VI.

History of the fifth Seal.

THE Period of History which in Order of Time answers to this Period of Prophecy, is the State of the Church and *Roman* Empire, after the Reign of *Aurelian*; about the Year of Christ 275; which we have endeavoured to shew was the Period of the foregoing Seal.

This Period is mark'd in the Prophetick Description, by a Time of severe Sufferings, in which many gave up their Lives, in honourable Testimony to the Christian Faith and Religion; but it is also described but as a short time, before their Sufferings should end, and the Church should enjoy a State of Peace and Prosperity, in a quiet and free Profession of the Christian Faith and Worship. This Seal then naturally leads us to consider the State of the Church and Empire, in the Reigns of *Diocletian* and *Maximian*.

Diocletian began his Reign about the Year 284, which he appointed the Beginning of a new civil Æra; but which the Christians, on account of the heavy and grievous Persecution in his Reign, were used to call the Æra of the Martyrs: this was indeed the last, but the most extensive and furious of all the Persecutions. We have a large Account of it from *Eusebius* and *Lactantius*, who were themselves Witnesses of it. It may however be sufficient to represent it in the Words of Mr. *Echard*, who has well abridged the larger Accounts. "As this was the last Persecu-

Eachard, *Rom. Hist. V.* 2. *p.* 533.

"tion, so it was the most severe of all others, like the last Efforts of an "expiring Enemy, who uses his utmost Power and Strength to give a "parting Blow. It were endless, and almost incredible, to enumerate the "Variety of Sufferers and Torments; it is sufficient to observe in this "Place, that they were scourg'd to Death, had their Flesh torn off with "Pincers, and mangled with broken Pots, were cast to Lions, Tygers, "and other wild Beasts, were burned, beheaded, crucified, thrown into "the Sea, torn in pieces by the distorted Boughs of Trees, roasted by "gentle Fires, and Holes made in their Bodies for melted Lead to be "pour'd into their Bowels. This Persecution lasted ten Years under *Dio-*"*cletian*, and some of his Successors; and the incredible Number of Chri-"stians that suffer'd Death and Punishment, made them conclude that "they had completed their Work; and in an ancient Inscription they tell "the World, that they had effaced the Name and Superstition of the "Christians, and had restored and propagated the Worship of the Gods. "But they were so much deceiv'd, that this hasten'd the Destruction of "Paganism, and shortly after Christianity became victorious, and triumphant over all the Powers and Artifices of Mankind." Thus exactly does this Period of History answer the Description of Prophecy, in a State of very great Sufferings; but which, for the Consolation of the Faithful, was very near its End.

TEXT.

12 *And I beheld, when he had opened the ſixth Seal, and lo, there was a great Earthquake, and the Sun became black as Sack-cloth of Hair, and the Moon became as Blood.*

13 *And the Stars of Heaven fell unto the Earth, even as a Fig-Tree caſteth her untimely Figs, when ſhe is ſhaken of a mighty Wind.*

14 *And the Heaven departed as a Scrowl when it is rolled together, and every Mountain and Iſland were moved out of their Places.*

PARAPHRASE. SECT. 5.

I farther beheld in my Viſion, when the Lamb proceeded to open the ſixth Seal, there was repreſented to me a View of great Diſorder and Confuſion, of ſuch Changes and Alterations, as if the World was about to be diſſolved, and the Order of Nature to be ſet aſide; for it ſeem'd as if the Earth was ſhaken with violent Convulſions, as by an univerſal Earthquake: that the Sun ſhined not with its uſual Luſtre, but looked black and dark, as in a total Eclipſe; that the Moon, inſtead of appearing with its uſual Brightneſs in the Heavens, looked of a duſky red Colour, as Blood. 12

Even the Stars alſo ſeemed to diſappear out of their Places in the Heavens, and like Meteors to fall down upon the Earth, or as blaſted Fruit is blown down from the Trees upon the Ground, by a violent Storm. 13

Yet farther it was repreſented to me in my Viſion, as if the Order of Heaven and Earth was to be totally changed, ſo as not to be reſtored again. The Alterations were ſo great, as if the Heavens were no longer ſpread over the Earth, but roll'd up together as a Roll of Parchment, and the Mountains and Iſlands, the moſt ſecure from the Danger of Earthquakes, as having the firmeſt Foundations, were not only ſhaken, but quite thrown down and deſtroy'd, ſo as never to be reſtor'd again; to ſignify (*l*), according to 14

(*l*) Great public Calamities are deſcribed in the Prophets, ſays a very celebrated Author, as if the Order of Nature was overturned, the Earthquakes, the Sun and Moon are darken'd, and the Stars fall from Heaven. This Obſervation will give a plain and juſt Senſe to this Part of Prophetic Deſcription. There is no need with ſome to underſtand theſe Expreſſions of real Earthquakes and Eclipſes, the Prophetic Stile plainly ſhews they are figurative Expreſſions, deſcribing great Calamities and Changes, Bouſſet *Biſhop of* Meaux, on *the Place.*

to the Expreſſions of antient Prophecy, ſuch a Downfall of the Empire and Power of *Rome* Heathen, as ſhould never be recovered; but the Power of theſe idolatrous Enemies of the Chriſtian Faith, ſhould ceaſe, and be no more, as the Power of the *Aſſyrians* and *Babylonians*, the antient Enemies of God's People, was deſtroyed, and never recovered.

And

Changes, which the Judgments of God would bring upon the Earth. The Prophet *Joel*, deſcribing in the beautiful Images of Prophetic Stile, a Famine to be occaſioned by a great Number of Locuſts, which were to devour the whole Fruits of the Earth, thus expreſſes it, *Joel* ii. 10. *The Earth ſhall quake before them, the Heavens ſhall tremble, the Sun and Moon ſhall be dark, and the Stars ſhall withdraw their Shining.* The Prophet *Iſaiah*, propheſying of a great Deſtruction of God's Enemies, for their Oppoſition to his Church, which he calls the *Day of the Lord's Vengeance*, and the *Year of Recompences for the Controverſy of Zion*, Iſaiah xxxiv. 8. he thus deſcribes it, *v.* 4. *And all the Hoſt of Heaven ſhall be diſſolved, and the Heavens ſhall be rolled together as a Scroll, and all their Hoſt ſhall fall down, as the Leaf falleth off from the Vine, and as a falling Fig from a Fig-Tree.* The general Meaning of which Expreſſions is explained in the following Verſe, *v.* 5. *For my Sword ſhall be bathed in Heaven; behold it ſhall come down upon Idumea, and upon the People of my Curſe, to Judgment.* In like manner, the ſame Prophet thus expreſſes the Judgments of God in the Puniſhment of Sinners, *Iſaiah* xiii. 10. *For the Stars of Heaven, and the Conſtellations thereof, ſhall not give their Light; the Sun ſhall be darkened in his going forth, and the Moon ſhall not cauſe her Light to ſhine.* The Meaning of which is thus explained in the next Words, *v.* 11. *I will puniſh the World for their Evil, and the Wicked for their Iniquity, and I will cauſe the Arrogancy of the Proud to ceaſe, and will lay low the Haughtineſs of the Terrible.* The Prophet *Ezekiel* uſes the ſame Images, to expreſs the Downfall of oppreſſive Empires, and Power. Thus, in the Prophecy of the Deſtruction of the Empire of *Egypt* by the Empire of *Babylon*, *Ezek.* xxxii. 7, 8. *And when I ſhall put thee out, I will cover the Heaven, and make the Stars thereof dark, I will cover the Sun with a Cloud, and the Moon ſhall not give her Light, all the bright Light of Heaven will I make dark over thee, and ſet Darkneſs upon thy Land, ſaith the Lord God.* As the Prophecy contained in this Revelation, relates to the Heathen *Roman* Empire, and their Puniſhment as Perſecutors of the true Religion, and Chriſtian Faith, there is a plain general Meaning of theſe Expreſſions, applicable to thoſe Calamities and Judgments, by which that perſecuting Power was to be deſtroyed.

It is further obſerved by many Interpreters, that chief and principal Perſons, ſuch as Princes and Rulers, are figuratively expreſſed by Sun, Moon, and Stars. It is an ingenious Obſervation of Mr. *Daubuz*, "That by the Sun may be more particularly meant the Heathen Emperors; by the Moon, the Powers next to the Supreme; by the Stars, the leſs principal ruling Powers of the idolatrous *Roman* Empire; and further, that by Heavens may be meant the whole ſuperior State of the *Roman* Pagan World, Civil and Religious; and finally, that by Mountains and Iſlands, may be meant the Strength and Riches throughout *Rome*, and its Provinces, eſpecially the idolatrous Temples, with their Treaſures and Revenues."

Daubuz, *Explanation of Seal ſixth.*

TEXT.

15 *And the Kings of the Earth, and the great Men, and the rich Men, and the chief Captains, and the mighty Men, and every Bondman, and every Freeman, hid themſelves in the Dens, and in the Rocks of the Mountains.*

16 *And ſaid to the Mountains and Rocks, Fall on us, and hide us from the Face of him that ſitteth on the Throne, and from the Wrath of the Lamb.*

17 *For the great Day of his Wrath is come, and who ſhall be able to ſtand?*

PARAPHRASE. SECT. 5.

And ſo great was the Puniſhment of theſe Enemies of the Chriſtian Faith, 15
that it reach'd Perſons of all Ranks, States, and Conditions, and filled their Hearts every where with great Apprehenſions and Fears; ſo that even thoſe who had the higheſt Authority, and governed the World as Kings, ſuch as were inveſted with great Power, ſuch as had grown very rich, Perſons in Command and Authority, or famous for Strength or Valour, Perſons of every Condition, whether bond or free, endeavoured to find out ſome hidden Place of Safety and Retreat, if poſſible, to conceal themſelves, that theſe Judgments might not reach them (*m*). Nay, they were ſo concerned 16
and diſpirited, that they were rather deſirous to be buried under the Rocks and Mountains, than ſo expoſed to ſuch terrible Judgments, from the Anger and Power of the great Lord of the World, whoſe Religion they had long oppoſed and perſecuted (*n*).

Now the appointed Time of his great 17
Wrath is come; they are made ſenſible, no room is left them either for Defence or Eſcape.

" nues." Theſe are ingenious Conjectures, but I think not ſo plain and ſure, as the general Meaning fixed by the unqueſtionable Uſe of theſe Images in the former Prophets.

(*m*) Thus the Prophet *Iſaiah* deſcribes the Fears of Idolaters, and their Apprehenſions of the Judgments of God, *Iſaiah* ii. 19. *And they ſhall go into the Holes of the Rocks, and into the Caves of the Earth, for fear of the Lord, and for the Glory of his Majeſty, when he ariſeth to ſhake terribly the Earth.*

(*n*) Theſe Expreſſions ſeem to be taken from the Prophet *Hoſeah*, who thus deſcribes the Conſternation of thoſe who had fallen off to Idolatry in *Iſrael*, when their idolatrous Places of Worſhip ſhould be deſtroyed, and they ſhould be puniſhed for their Apoſtacy, *Hoſeah* x. 8. *The high Places alſo of Aven, the Sin of Iſrael ſhall be deſtroyed, the Thorn and the Thiſtle ſhall come upon their Altars, and they ſhall ſay to the Mountains, Cover us, and to the Hills, Fall on us:* that is, according to a very learned Interpreter, Such Calamities ſhall befall them, as ſhall make their Lives tedious to them, and worſe than any kind of Death; ſo that they ſhall wiſh to die, rather than live as they do. Pocock *on the Place.*

CHAP. VI.

History of the sixth Seal.

THE Period of History, which in Order of Time answers to this Part of Prophecy, is after the heavy Persecution of *Diocletian*. It was to be but a short time after, in the Expression of the Prophecy, a little Season, when there should be a very great Change and Alteration in the Heathen *Roman* Empire, attended with great Calamities brought on the Persecutors of Truth and Righteousness; even such as should break in pieces their oppressive Power.

And the next State of the *Roman* Empire will fully answer this Description.

Diocletian and *Maximian* resigned the Empire, and retired to private Life, being both forced to it by *Galerius*, as *Lactantius* very particularly relates it. Upon the Death of *Constantius*, and the Accession of his Son *Constantine* to his Part of the Empire, *Maxentius* got himself declared Emperor at *Rome*; *Galerius*, to suppress this Rebellion, persuades *Maximian* to resume the Empire, which he does; but, in a short time, has the Mortification of being deposed; and soon after, for attempting the Life of *Constantine*, is forced to put an end to his own Life, by an ignominious Death.

Lactant. de Mort. Pers. *c.* 18.

Id. *c.* 29, 30.

Galerius was smitten with a very loathsome and incurable Distemper, attended with such insupportable Torments, that he often endeavoured to kill himself, and caused some of his Physicians to be slain, because their Medicines proved ineffectual: He at last began to think of the Christians; he put an End to their Persecution by a public Edict, in which he in particular requires their Prayers for his Recovery; *Unde juxta hanc indulgentiam nostram, debebunt Deum suum orare, pro salute nostra, & Reipublicæ, ac sua.* Yet soon after this public Acknowledgment in favour of Christianity, he died of his loathsome Distemper, about the Year 311.

Id. *c.* 34.

Constantine, who became a great Favourer of the Christians, marches against *Maxentius*, who opposes him with a great Army of one hundred and seventy thousand Foot, and eighteen thousand Horse; after a fierce and bloody Battle, *Maxentius* was defeated by *Constantine*. Upon this Victory *Constantine*, who had secured by it the whole Empire of the West, gives free Liberty for the open Profession of the Christian Religion.

Eachard, *Rom. Hist.* 547.

In the East, *Maximin* revoked the Liberties granted the Christians, makes War with *Licinius*; but being defeated, with great Slaughter of his numerous Army, puts many Heathen Priests, and Soothsayers, to death, as Cheats. Not long after, as he was endeavouring to try the Event of a second Battle, he was struck with a violent Distemper, with intolerable Pains and Torments all over his Body; he wasted to nothing, became quite blind, and died raging and in despair; confessing upon his Death-bed, that all this was but a just Punishment upon him, for his spiteful and virulent Proceedings against Christ and his Religion. *Lactantius* has these remarkable Words, *Cum jam Terra, Marique perterreretur, nec ullum speraret refugium, angore animi, ac metu, confugit ad mortem, quasi ad remedium malorum, quæ Deus in caput ejus ingessit.* And so taking Poison, he died in that miserable Manner.

Id. 550.

Id. Ib.

Lactant. de Mort. Pers. *c.* 49.

Constantine

Conſtantine in the Weſt, and *Licinius* in the Eaſt, remain'd now ſole Emperors; *Licinius* ſeverely perſecuted the Chriſtians in his Part of the Empire; a War breaks out between the two Emperors; *Licinius*, notwithſtanding a ſtout Reſiſtance, was overthrown, and forced to fly: But ſoon a ſecond War began, which was carried on with greater Fury than ever; *Licinius* is again defeated in a general Battle, in which, it is reported, one hundred thouſand Men were ſlain. He is taken Priſoner; and tho' his Life was then ſpared, yet, upon new Attempts againſt the Life of *Conſtantine*, he is put to death, and with him ended all the Heathen Power of *Rome*. SECT. 5. Zoſimus, *l.* 2. *p.* 100.

A little after this, *Conſtantine* removes the Seat of the Empire from *Rome* to *Conſtantinople*, forms a new Model of the *Roman* Government and Empire, puts the Adminiſtration of the Government into the Hands of four principal Officers, called *Prætorian Præfects*, aboliſhes all the Power of Paganiſm, and eſtabliſhes the Chriſtian Religion throughout the Empire.

Thus, by great and frequent Calamities, in which ſo many Emperors had their ſhare one after another, this wonderful Change was wrought in the Heathen *Roman* Empire; their Power to oppreſs and perſecute the Chriſtian Religion, fell, like the *Aſſyrian* and *Babylonian* Perſecutors, never to riſe any more.

This Part of Hiſtory is ſo eaſily applicable to the Prophetick Deſcription, that I ſhall only repreſent it in the Words of Mr. *Daubuz*: "From this Account it appears, that the Pagan *Roman* Emperors were "depriv'd of their Government, and came to miſerable Ends: — That "the Pagan *Roman Cæſars* fell in Battle, or were put to death: — That "the Religion of the Idolaters receiv'd a mortal Wound, all the Colleges "of Pontifices, Augurs, Veſtals, in a word, all the Pagan Prieſts and "Religious Officers throughout the Empire, being brought under the "Power and Dominion of a Chriſtian Prince: — That many of the "Pagan Officers, civil and military, were diſplaced, and Chriſtians put "in their Room: — That there was a thorough Change in the Govern-"ment, and that Paganiſm leſſened by degrees, till it entirely diſappear-"ed: That the greateſt of the Perſecutors acknowledged and confeſſed "the Juſtneſs and Cauſe of God's Judgments. — And laſtly, that upon "this Change, all the Idolaters, upon account of their horrid Cruelties "and Barbarities againſt the Chriſtians, could not but be in daily Expec-"tation of the ſevereſt Puniſhments. Daubuz *Explanat. of Seal ſixth.* 258.

To this I ſhall add but one Remark, That this Part of Hiſtory is very proper to the general Deſign of the whole Revelation, to ſupport the Patience, and encourage the Perſeverance of the Church, in ſuch an Inſtance of God's Power and Faithfulneſs, in the Protection of the Chriſtian Religion, and Puniſhment of its Enemies. We ſee, in this Period, during the Perſecution of *Rome* Heathen, the Church in a State of Trial and Suffering, yet preſerv'd and protected, and finally obtaining a State of Peace and Safety, when all the Power of their Perſecutors was totally de-

CHAP. VI.

ſtroy'd by God's over-ruling Providence. This Hiſtory verifies the general Truth of all the Prophecies, and the particular Predictions of each of them ſeverally. A ſtrong Encouragement to the Patience and Conſtancy of the true Church!

CHAP. VII.

SECT. 6. *Interval between the Firſt and Second Periods.*

CONTENTS.

THE former Chapter concluded the firſt Period, and the Sufferings of the Church under the Perſecution of the Heathen *Roman* Empire. The ſecond Period of Prophecy begins with the opening of the ſeventh Seal, and is contained in the Events which attend the ſounding of the Trumpets; an Account of which we have in the eighth and ninth Chapters. In this Chapter, I conceive, we have an Account of a little Pauſe, or Interval, to deſcribe the State of Things, for a ſhort time, between the two Periods. After theſe things, that is, after the Prophetic Viſion that repreſented the firſt Period, St. *John* ſaw in other Viſions, what is related in this Chapter. This ſeems a Repreſentation of a State of Peace and Quiet throughout the Earth, eſpecially in the *Roman* Empire, and of the great Number of Perſons in every Nation, which came into the Profeſſion of Chriſtianity, of the encouraging Protection that was given to the Chriſtian Church, of thankful Acknowledgments for the Goodneſs and Power of God and Chriſt, by the whole Church, in ſuch eminent Inſtances of Favour and Protection; and finally, of the happy State of all the faithful Confeſſors and Martyrs, who, after a ſhort Time of Tribulation, for the Faith of Chriſt, and Conſtancy in his Religion, have attained to a State of everlaſting Reſt, in Happineſs and Glory.

Thus wiſely does this Part of Prophecy promote the principal Deſign of the whole, to encourage the Faith and Patience, the Hope and Conſtancy of the Church, under all Oppoſition and Sufferings. It ſeems deſigned to ſhew, with the Certainty of

of Prophetic Revelation, that as God directs all things in the World by his Providence, so he will direct them to serve the Designs of his Goodness to the Church; and that the great Revolutions of the World shall often be in favour of true Religion, and for its Protection; and to assure the Faithful, that all they suffer for the sake of Truth and Righteousness, shall soon be rewarded with a State of Peace, Honour and Happiness. SECT. 6.

TEXT.

1 *AND after these things, I saw four Angels standing on the four Corners of the Earth, holding the four Winds of the Earth, that the Wind should not blow on the Earth, nor on the Sea, nor on any Tree.*

PARAPHRASE.

NOW after my former Visions, which represented the Providence of God towards the Church and World, to the Downfall of the Heathen *Roman* Empire, the State of the Church and World next to follow, was also represented to me in another Prophetic Vision; in which I beheld four Angels, representing the Government of Providence, as directed by God's Will and Command, and executed by his Messengers or Ministers (*a*). Those Angels were represented, as placed at the four chief Points from whence the Winds are used to blow, to restrain them from blowing with violence on any Part of the World; to shew, God designed in his Providence, to put a stop to the Tumults and Commotions that had before so much disturbed the World, and to give the Church and World a Time of Peace and Rest (*b*), for a Season. 1

I

(*a*) An Angel, in Prophetic Stile, expresses every thing that brings a Message from God, or executes the Will of God, as a Prophetic Dream, a Pillar of Fire, &c. *Vide* Note on *c.* i. *v.* 1.

(*b*) Winds are Emblems of Commotions, and very properly, as they are the natural Causes of Storms. Thus this figurative Expression is used, and explained by the Prophet *Jeremiah*, *c.* xlix. 36, 37. *And upon Elam will I bring the four Winds from the four Quarters of Heaven, and will scatter them towards all those Winds, and there shall be no Nation whither the Outcast of Elam shall not come. For I will cause Elam to be dismayed before their Enemies, and before them that seek their Life: and I will bring Evil upon them, even my fierce Anger, saith the Lord; and I will send my*

CHAP. VII.

TEXT.

2 *And I saw another Angel ascending from the East, having the Seal of the living God: and he cried with a loud Voice to the four Angels, to whom it was given to hurt the Earth, and the Sea;*

3 *Saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the Servants of our God in their Foreheads.*

4 *And I heard the Number of them which were sealed: and there were sealed an hundred and forty and four thousand, of all the Tribes of the Children of* Israel.

PARAPHRASE.

I farther beheld in my Vision, another 2
Angel, as ascending from the Eastern Point of the Heavens, who appeared with the Seal of God in his Hand, as sent on some particular Message; this Angel, as he came on, made Proclamation with a loud Voice, that the Commotions and Disorders of the World should cease for a time;

That a State of Peace and Quiet should 3
continue, until he had sealed the Servants of God, till many should receive the distinguishing Mark or Seal of the Christian Church, the Sign and Testimonial of their Christian Profession, and Consecration to the Service of God; and of God's peculiar Favour to them, as his Church and peculiar People (*c*).

And the Number of those who were 4
thus sealed, and consecrated to God, as his Church and peculiar People, was very great; a Number that figuratively expres'd many Persons of all People and Nations, professing the Christian Faith, and serving God in the Worship of the Christian Church, now the true *Israel* of God, it being the square Number of twelve, multiplied by a thousand (*d*).

This

Sword after them, till I have consumed them. To hold the Winds that they should not blow, is a very proper Prophetic Emblem of a State of Peace and Tranquility.

(*c*) Sealing has several Intentions in the Stile of Prophecy, which may be seen in Mr. *Daubuz's Symbolical Dictionary*; as Preservation and Security, Secrecy, Confirmation and Authority. But, I conceive, the principal Meaning here is to denote Propriety, in allusion to the Custom of sealing Things, that it might be known to whom they belong. Now, as the Sacraments of Circumcision under the Law, and Baptism under the Gospel, were used as public Marks of Consecration to God, as his peculiar People, and of God's Favour to his Church, as his *Peculium*, this Expression, *of sealing the Servants of God*, may well be understood, I think, of a great Addition to the Numbers of the Christian Church by Baptism; or receiving the Seal of the Christian Religion, the Mark of God's *Peculium*.

(*d*) This single Passage, says the Bishop of *Meaux*, may shew the Mistake of those, who always expect the Numbers in the Revelation to be precise and exact; for

TEXT.

5 *Of the Tribe of* Juda *were ſealed twelve thouſand. Of the Tribe of* Reuben *were ſealed twelve thouſand. Of the Tribe of* Gad *were ſealed twelve thouſand.*

6 *Of the Tribe of* Aſſer *were ſealed twelve thouſand. Of the Tribe of* Nephthalim *were ſealed twelve thouſand. Of the Tribe of* Manaſſes *were ſealed twelve thouſand.*

7 *Of the Tribe of* Simeon *were ſealed twelve thouſand. Of the Tribe of* Levi *were ſealed twelve thouſand. Of the Tribe of* Iſſachar *were ſealed twelve thouſand.*

8 *Of the Tribe of* Zabulon *were ſealed twelve thouſand. Of the Tribe of* Joſeph *were ſealed twelve thouſand. Of the Tribe of* Benjamin *were ſealed twelve thouſand.*

9 *After this I beheld, and lo, a great Multitude, which no Man could number, of all Nations, and Kin-*

PARAPHRASE. SECT. 6.

This great Number of People, which profeſſed the Faith and Worſhip of the Chriſtian Church, were in proportion out of every Place and Nation, as if a proportional Number had been ſealed out of every one of the Tribes, into which the Children of *Iſrael* had been divided, according to the Number of their Patriarchs, as if now all the Nations of the Earth who were to be bleſſed in the Chriſtian Church had ſucceeded in their room, as the true *Iſrael* of God; for it was repreſented to me in my Viſion, as if twelve thouſand were ſealed in the Tribe of *Judah*, as many in the Tribe of *Reuben*, and a like Number in every one of the other Tribes. 5, 6, 7, 8.

After I had beheld this happy and proſperous State of the Church, at the end of ſo many and grievous Afflictions, I ſaw in my prophetic Viſion, the whole Church of Heaven, joining in a ſolemn 9

is it to be ſuppoſed, that there ſhould be in each Tribe twelve thouſand Elect, neither more nor leſs, to make up the total Sum of one hundred forty and four thouſand? It is not by ſuch Trifles, and low Senſe, the divine Oracles are to be explained: We are to obſerve, in the Numbers of the Revelation, a certain figurative Proportion, which the Holy Ghoſt deſigns to point out to Obſervation. As there were twelve Patriarchs, and twelve Apoſtles, twelve becomes a ſacred Number in the Synagogue, and in the Chriſtian Church. This Number of twelve firſt multiplied into itſelf, and then by a thouſand, makes one hundred forty and four thouſand. The Biſhop obſerves, in the ſolid Proportion of this ſquare Number, the Unchangeableneſs of the Truth of God and his Promiſes; perhaps it may mean the Beauty and Stability of the Chriſtian Church, keeping to the Apoſtolical Purity of Faith and Worſhip. Meaux, *in loc.*

Act

CHAP. VII.

TEXT.

Kindreds, and People, and Tongues, ſtood before the Throne, and before the Lamb, cloathed with white Robes, and Palms in their Hands.

10 *And cried with a loud Voice, ſaying, Salvation to our God which ſitteth upon the Throne, and unto the Lamb.*

11 *And all the Angels ſtood round about the Throne, and about the Elders, and the four Beaſts, and fell before the Throne on their Faces, and worſhipped God.*

12 *Saying, Amen. Bleſſing and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might, be unto our God for ever and ever. Amen.*

PARAPHRASE.

Act of Praiſe. The Song of Praiſe began with the united Voices of an innumerable Company of Perſons of all Nations and Countries, who were clothed in white Garments, Marks of Piety, Honour and Dignity; and they had Palm-Branches in their Hands, Emblems of Joy and Victory.

And they ſaid with a loud Voice, Sal- 10
vation be aſcribed unto our God, the ſupreme and ſovereign Lord of all, who ſitteth upon the Throne, and unto the Lamb of God, who has all Power to protect and ſave his faithful Servants (*e*).

Then the Angels of God, who ſtood 11
round about the Throne, and the twenty four Elders, with the four living Creatures or Cherubim, proſtrated themſelves before the Throne of God, joining in the ſame Act of Worſhip and Thankſgiving with the Saints.

For they ſaid *Amen* to their Hymn of 12
Praiſe; and added, Let all with a ſincere and devout Heart, aſcribe unto God, Bleſſing, Glory, Wiſdom, Thankſgiving, Honour, Power, and Might, for ever and ever. *Amen.*

(*e*) This Viſion, eſpecially when compared with the former in the fourth and fifth Chapters, is to be underſtood, I conceive, of the Church in Heaven; as Heaven ſeems to be the proper Scene of the Viſion, ſo the innumerable Company of Saints with whom the Angels join in the following Words, in the Preſence of God, and the Lamb, is moſt naturally to be underſtood, I think, of thoſe who having been faithful unto Death, had received the Crown of immortal Life, in the State of heavenly Happineſs. And I queſtion, whether the Praiſes of the Church on Earth, will anſwer the Prophetic Deſcription, or the Intention of the Prophetic Spirit, in the great Encouragement it deſigned to give, to Faithfulneſs and Conſtancy. I think to underſtand it, of the heavenly Church, is a natural Senſe of the Expreſſions, a Senſe proper to the Deſign of the Prophecy, as it repreſents the faithful Martyrs, and Confeſſors, once ſo great Sufferers on Earth, now bleſſed Saints in Heaven.

TEXT.

13 *And one of the Elders answered, saying unto me, What are these which are arrayed in white Robes? and whence came they?*

14 *And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb.*

15 *Therefore are they before the Throne of God, and serve him Day and Night in his Temple, and he that sitteth on the Throne shall dwell among them.*

16 *They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any Heat.*

17 *For the Lamb which is in the midst of the Throne, shall feed them, and shall lead them unto living Fountains of Waters; and God shall*

PARAPHRASE. SECT. 6.

To give me a more exact Information concerning these Persons who were clothed in the white Robes of Purity, Honour, and Dignity, one of the Elders led me on by a Question, to ask of him a fuller Account of them. 13.

Whereupon he gave me this Account of them: These Persons whom you behold appearing in this State of Honour, and Happiness, were very lately in a State of great Afflictions and Suffering for the sake of their Faith and Constancy; but having kept the Faith, they have received the Blessings Christ obtained by his Blood, for his Church and faithful People; they are now cleansed from all Impurity, adorned with all Perfection, and advanced to this State of Glory and Happiness in which you see them. 14

They are counted worthy to appear in the immediate Presence of God, even here before his Throne, and have obtained the Honour and Happiness of a constant Attendance upon God; and, like his Angels, cease not Day or Night to praise him: and the Presence of God will be an everlasting Spring of Happiness and Joy to them. 15

They shall no more be subject to any of their former Troubles or Afflictions. None of the natural or common Evils of the World below shall reach them any more. 16

For it shall be the Care of the Lamb of God to bless them, who has all Power to make them compleatly happy. He shall bless them with perpetual everlasting Joys; and every Sorrow, 17

CHAP.	TEXT.	*PARAPHRASE.*
VII.	*wipe away all Tears from their Eyes.*	Sorrow, with every Cauſe of Sorrow, ſhall be fully taken away for ever (*f*).

CHAP. VIII.

SECT. 7. *Second Period of the Trumpets.*

CONTENTS.

THIS Chapter opens the ſecond Period of this Prophecy, which begins upon opening of the ſeventh Seal, and is diſtinguiſhed by the ſounding of ſeven Trumpets. This Period of the Trumpets contains a Prophetic Deſcription of the State of the World, and Church, for a conſiderable Space of Time after the Empire became Chriſtian, during the Continuance of the Empire in the Succeſſors of *Conſtantine*. It deſcribes the great Devaſtation of the *Roman* Empire, by the ſeveral Nations that broke in upon it, and finally put an end to it. It deſcribes a time of great Calamity, a State of new Trials. It ſhews the Church what it was to expect in new Dangers, and Oppoſition, after it ſhould be delivered from the Perſecution of the Heathen *Roman* Government. And when the Chriſtian Religion ſhould have the Protection of the Laws, and the Favour of the Emperors, the Church would ſtill have great

(*f*) Interpreters are not agreed in the proper Meaning of this Deſcription. Some underſtand it, of the peaceful and proſperous State of the Church on Earth. In ſome Caſes, very ſtrong Expreſſions of Prophetic Stile, are to be ſoften'd to a Senſe that will agree to an happy State of the Church in this World: Others, who obſerve the Force of theſe Expreſſions, and how much they agree with the Deſcription of the new Heavens and new Earth, *Chap.* xxi. underſtand it of the happy State of the Church for one thouſand Years, which they alſo ſuppoſe a Reſurrection-ſtate of the Martyrs. I ſhall only obſerve, that as the Time of the thouſand Years is, according to the Order of this Prophecy, very diſtant, I think, from the Time to which this Part of it refers, I can by no means ſuppoſe the Spirit of Prophecy deſign'd this Deſcription ſhould be applied to the State of the *Millennium*. And tho' the Deſcription may be ſoften'd to ſuch a Senſe, as may repreſent the peaceful and proſperous State of the Church under *Conſtantine*, yet, I think, the Senſe given in the Paraphraſe, is more agreeable to the Expreſſions of this Deſcription, and to the Deſign of the Prophecy; which, when united together, are the ſureſt Rules of Interpretation to follow.

need

need of Caution, Watchfulneſs, Patience and Conſtancy; and there would be ſtill this Encouragement to Faithfulneſs and Perſeverance, that tho' the Oppoſition in this Period of Time would be very great, yet neither ſhould this prevail againſt the Cauſe of Truth and Righteouſneſs; the Chriſtian Faith and Religion ſhould be preſerved, and in the End triumph over this Oppoſition, as it had before over the former Oppoſition, from the Heathen Emperors of *Rome*. And thus fully anſwers the general Deſign and Uſe of the Prophecy, to direct and encourage the Conſtancy of the Chriſtian Church in Faith and Patience, whatever Oppoſition it may meet with from the World. SECT. 7.

TEXT.

1 *AND when he had opened the ſeventh Seal, there was Silence in Heaven about the ſpace of half an Hour.*

PARAPHRASE.

AFTER the ſpace of time allowed for ſealing the Servants of God, and a great Addition was made to the Chriſtian Church, which greatly leſſen'd the Power, and weaken'd the Oppoſition of Idolatry to Chriſtianity; I had a farther Revelation in my Prophetic Viſion, to ſhew what would be the State of the Church and World, after ſo great a Change in favour of the Chriſtian Faith and Religion. I obſerved, that now the Lamb opened the ſeventh and laſt Seal; and hereupon it was repreſented to me, as if there had been a State of Silence in Heaven for about half an Hour, like the Silence in the Temple-Worſhip, when the whole Congregation was at private Prayer and Devotion *(a)*. 1

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(a) Moſt Interpreters agree, this Silence in Heaven for half an Hour, is an Alluſion to the Manner of the Temple-Worſhip, that while the Prieſt offer'd Incenſe in the holy Place, the whole People prayed without, in ſilence, or privately to themſelves, *Luke* i. 10. On the Day of Expiation, the whole Service was perform'd by the High-Prieſt; to which particular Service Sir *Iſaac Newton* has obſerved in Alluſion: "The Cuſtom was, on other Days, to take Fire from the great Altar in "a ſilver Cenſer; but on this Day (of Expiation,) for the High-Prieſt to take Fire "from the great Altar, in a golden Cenſer; and when he was come down from "the great Altar, he takes Incenſe from one of the Prieſts, who brought it to him, *Sir* I. Newton *on* Apoc. *p.* 264.

CHAP. VIII.

TEXT.

2 *And I saw the seven Angels which stood before God, and to them were given seven Trumpets.*

3 *And another Angel came and stood at the Altar, having a golden Censer, and there was given unto him much Incense, that he should offer it with the Prayers of all Saints, upon the golden Altar which was before the Throne.*

PARAPHRASE.

I farther beheld in my Vision, seven 2
chief Angels standing before the Throne of God, as Attendants to receive his Orders, and to execute them, after the manner of the great Princes of the East, who were used to be so attended by the Princes and chief Officers of their Court. And I beheld also in my Vision, that seven Trumpets were given to these seven chief Angels, to each of them one.

Then I saw another Angel, like the 3
Priest chosen to offer Incense, by lot, standing at the golden Altar, having a golden Censer, and much Incense (*b*), to offer with the Prayers of the Saints, who were at their private Devotions in silence; this Incense the Angel offered at the golden Altar, which was before the Throne, there being in this Representation of the heavenly Presence no Vail, and so no Distinction between the holy and most holy Place.

" and went with it to the golden Altar; and while he offered the Incense, the Peo-
" ple prayed without in silence: which is the Silence in Heaven for half an Hour."
It is true, on the Day of Expiation, the High Priest did all the Service himself; he used a golden Censer, and took his Hands full of Incense: yet it may be a Question, whether the mention of a golden Censer, and much Incense, may not refer to the great Glory and Perfection of the heavenly Worship, as well as to the peculiar Service of the High Priest. On this Supposition, a golden Censer, and much Incense, will not require the Hands of an High Priest; for the offering of Incense was usually assign'd, by lot, to any one of the Priests of the Course; and this, I think, will be found more agreeable to the following Parts of the Prophetic Description.

(*b*) These Censers were the same with the Vials full of Odours mentioned, *c.* 5. *v.* 8. the offering Incense on the golden Altar, seems to determine this Allusion to the constant offering of Incense in the Temple, and not to the Service peculiar to the High Priest on the Day of Expiation; and fully shews the Propriety of this Vision, in not representing the High Priest; which, in this Prophetic Vision, would have been the Lamb, as personally officiating in this Act of Worship.

And

TEXT.

4 *And the Smoke of the Incenſe which came with the Prayers of the Saints, aſcended up before God out of the Angel's Hands.*

5 *And the Angel took the Cenſer, and filled it with Fire of the Altar, and caſt it into the Earth; and there were Voices, and Thunderings, and Lightnings, and an Earthquake.*

6 *And the ſeven Angels which had the ſeven Trumpets, prepared themſelves to ſound.*

PARAPHRASE. SECT. 7.

And I perceived the Smoke of the Incenſe, which the Angel offered with 4
the Prayers of the Saints, who were at their private Devotions, aſcended up before God. A Teſtimony of God's gracious Acceptance of their Worſhip, and of the Continuance of God's Protection and Bleſſing to his faithful Worſhippers.

I farther beheld in my Viſion, that 5
the Angel who had offered the Incenſe, took his Cenſer; and going down from the golden Altar, to the Altar of Burnt-Offering, he filled it with burning Coals, and caſt them down upon the Earth: and immediately thereupon, there aroſe a terrible Storm, with great Noiſe, Thundering, Lightning, and Earthquake, repreſenting new Commotions in the World, and ſome great Calamities by the righteous Judgment of God (*c*).

This Part of the Viſion having pre- 6
pared my Attention to obſerve what ſhould be revealed at each Angel's ſounding of his Trumpet, as before upon opening the Seals in Order, I perceived the ſeven Angels preparing to ſound their Trumpets.

The

(*c*) Theſe Voices, Thunderings, Lightning, and Earthquake, ſeem to me, to mean ſomething very different from "an Alluſion to the Voice of the High Prieſt "reading the Law to the People, and other Voices, and Thunderings from the "Trumpets and Temple-Muſick, at the Sacrifices, and Lightnings from the Fire "of the Altar." Nor can I conceive, that the Voices, Thunder, Lightning and Earthquake, conſequent upon the Angel's caſting Fire into the Earth, ſhew, "That "during the Offering of the Incenſe, or at leaſt immediately upon it, the Voice of "God was heard, his Word was preach'd, and the Goſpel was ſpread to the en-"lightning of Man." Theſe Expreſſions much rather denote ſome great Judgment on the Earth, or *Roman* Empire. Thunders and Lightnings, when they proceed from the Throne of God, *Rev.* iv. 5. are fit Repreſentations of God's glorious and awful Majeſty; but when Fire comes down from Heaven upon the Earth, it expreſſes ſome Judgment of God on the World, as in this Prophecy, *Rev.* xx. 9. *And* *Sir* I. Newton, 26 aub. 274

CHAP. VIII.

TEXT.

7 *The first Angel sounded, and there followed Hail, and Fire mingled with Blood, and they were cast upon the Earth: And the third part of Trees was burn'd up, and all green Grass was burnt up.*

PARAPHRASE.

The first Angel soon sounded his Trum- 2
pet; upon which there followed a great Storm of Hail, and even of Fire mingled with Blood; which burned up and destroyed a great Part of the Trees, and green Grass of the Earth. A proper Representation of great Commotions and Disorders in the World, attended with great Bloodshed, and Destruction of many of the several Ranks and Conditions of Men (*d*). LET

Fire came down from God out of Heaven, and devoured them: and in like manner, when great Babylon came in remembrance before God, to give unto her the Cup of the Wine of the Fierceness of his Wrath, Rev. xvi. 19. *there were Voices, and Thunders, and Lightnings, and a great Earthquake.* This being mentioned previous to the Sounding of the Trumpets, I think it may be understood as a general Description of the many Calamities of this Period, notwithstanding the seeming secure Prosperity of the Christian Church.

(*d*) A Thunder-storm and Tempest, that throws down all before it, is a fit Metaphor to express the Calamities of War, from civil Disturbances, or foreign Invasion, which often, like an Hurricane, lay all things waste, as far as they reach. In the Language of Prophecy, this is an usual Representation; so the Prophet *Isaiah* expresses the Invasion of *Israel* by *Salmanasser* King of *Assyria*: *Behold the Lord hath a mighty and strong one, which as a Tempest of Hail, and destroying Storm, as a Flood of mighty Waters overflowing, shall cast down to the Earth with the Hand*, Isaiah xxviii. 2. And the same Prophet in general thus expresses the Judgments of God; *Thou shalt be visited of the Lord of Hosts with Thunder, and with Earthquake, and great Noise, with Storm and Tempest, and the Flame of devouring Fire*, Isaiah xxix. 6. meaning likely the Invasion of *Sennacherib*. The Prophet *Ezekiel* expresses the Judgments of God on the Prophets who deceived the People, saying Peace, where there is no Peace: *Therefore thus saith the Lord God, I will even rent it with a stormy Wind in my Fury, and there shall be an overflowing Shower in mine Anger, and great Hail-stones in my Fury to destroy it*, Ezek. xiii. 13.

It is likely here is also an Allusion to one of the Plagues of *Egypt*, which was a destroying Storm, or Tempest; *For the Lord sent Thunder and Hail, and the Fire ran along upon the Ground, and the Hail smote throughout all the Land of Egypt, all that was in the Field, and brake every Tree of the Field*, Exod. ix. 23.

Sir I. Newton, *p.* 18. It is a just Observation of Sir *Isaac Newton*, "That, in the Prophetic Language, "Tempests, Winds, or the Motions of Clouds, are put for Wars; Thunder, or "the Voice of a Cloud, for the Voice of a Multitude; and Storms of Thunder,

Id. *p.* 19. "Lightning, Hail, and overflowing Rain, for a Tempest of War, descending from "the Heavens, and Clouds Politic. In like manner, the Earth, Animals, and Ve- "getables, are put for the People of several Nations, and Conditions. Trees, and "green Grass, express the Beauty and Fruitfulness of a Land; and when the Earth "is an Emblem of Nations and Dominions, may signify Persons of higher Rank, and "of common Condition."

Waple *in loc.* "Trees here, says Mr. *Waple*, according to the Prophetic Scheme of Speech, "signify the Great-ones; and Grass, by the like Analogy, signifies common People;

SECT. 7.

LET us briefly conſider, how this Prophetic Repreſentation was verified in correſpondent Hiſtory.

Hiſtory of the firſt Trumpet.

The former Period put an end to the Perſecution of Heathen *Rome*, by the Empire of *Conſtantine* the Great, a Chriſtian Prince, and Protector of the Chriſtian Religion, about the Year 323. Then was a Time of Peace and Reſt to the Empire, as well as the Church; which anſwers well to the Time appointed for ſealing the Servants of God in their Foreheads: But this is repreſented as a ſhort time; and the Angels ſoon prepared themſelves to ſound, when there would be new Commotions, to diſturb the Peace of the Empire and Church.

If we look into the Hiſtory of the Times which immediately follow'd this great Revolution of the *Roman* Empire, under *Conſtantine*, from Heathen to Chriſtian, we ſhall find it thus: *Conſtantine* came to the whole Power of the Empire, about 323, and continued poſſeſſed of that Power about 15 Years, to the Year 337.

During all this time, the Empire had a State of Tranquility, unknown for many Years: There were no civil Diſorders; and tho' the *Goths* made ſome Incurſions into *Mæſia*, the moſt diſtant Parts of the *Roman* Dominions, they were ſoon driven back into their own Country. The Profeſſion of Chriſtianity was greatly encouraged, the Converts to it from Idolatry were innumerable; ſo that the Face of Religion was, in a very ſhort time, quite changed throughout the *Roman* Empire. Thus the Providence of God, notwithſtanding all Oppoſition, brought the Chriſtian Church into a State of great Security and Proſperity.

But on the Death of *Conſtantine*, the State of Things ſoon altered again. He was ſucceeded by his three Sons, in different Parts of his Empire; by *Conſtantine* in *Gaul*; *Conſtans* in *Italy*; and *Conſtantius* in *Aſia*, and the Eaſt. *Conſtantius*, in a ſhort time, ſacrificed his Father's near Relations to his Jealouſy of Power; Differences aroſe between *Conſtantine* and *Conſtans*; *Conſtans* ſurprized his Brother *Conſtantine*, and put him to death. In a little time after, *Conſtans* himſelf is put to death by *Magnentius*, who aſſumed the Empire. At the ſame time, *Conſtantius*, in the Eaſt, was hard preſs'd by the *Perſians*; but apprehending greater Danger from *Magnentius*, marches againſt him: The War between them was very fierce and bloody; inſomuch that *Victor* obſerves, it almoſt ruined the whole Strength of the *Roman* Empire; *Hoc tempore Conſtantius cum Magnentio apud Murſiam dimicavit; in quo bello pæne nunquam amplius Romanæ conſumptæ ſunt vires, totiuſque Imperii fortunæ peſſumdatæ.*

Zoſimus, *l.* 2. 117.

Aurel. Victor. *p. m.* 465.

" or, as Mr. *Mede*, from the Analogy it is eaſily gather'd, that green Graſs is ta-
" ken for the common People, when, as here, it is joined with Trees."

Mede *on the* Revel. *p.* 85.

Whether it was the Intention of the Prophetic Stile to be ſo particular, I take not upon me to determine; but it ſeems plain, it is deſigned to expreſs ſome great Calamities brought on the Empire, when it is repreſented as a Storm, that deſtroyed not only the green Graſs, which is more eaſily blaſted, but which deſtroyed alſo a great Part of the Trees, which are ſuppoſed more likely to withſtand the Violence of a Storm; and it ſeems to point out theſe Calamities as the Effect of Wars and Bloodſhed throughout the *Roman* Empire, in the Beginning of this Period.

CHAP. VIII.

A little after this bloody inteſtine War, all the *Roman* Provinces were invaded at once, from the Eaſtern to the Weſtern Limits, by the *Franks*, *Almans*, *Saxons*, *Quades*, *Sarmatians*, and *Perſians*; ſo that, according to *Eutropius*, *Cum multa oppida Barbari expugnaſſent, alia obſiderent, ubique fœda vaſtitas eſſet, Romanumque Imperium non dubia jam calamitate nutaret.*

Zoſimus, *l.* 3. 137. Eutropius, *l.* 10. *p. m.* 617.

It is a very remarkable Part of this Hiſtory, that this Storm of Wars fell ſo heavy on the great Men of the Empire, and in particular on the Family of *Conſtantine*, though ſo likely to continue, in ſo many of his own Children, and near Relations; and yet, in twenty-four Years after his Death, theſe Commotions put an end to his Poſterity, in the Death of his three Sons; and, in three Years more, extinguiſhed his Family, by the Death of *Julian*, in a Battle againſt the *Perſians*.

The following Reigns of *Jovian*, *Valentinian*, *Valens*, and *Gratian*, to the time that *Gratian* nominated *Theodoſius* to the Empire, are one continued Series of Trouble, by the Invaſion of the ſeveral Provinces of the Empire, and bloody Battles in defence of them, for about the ſpace of ſixteen Years, from the Year 363, to 379. *Glaudian* has well expreſſed the Miſery of thoſe Times, to his Son *Honorius*:

Claudianus de iv Conſul. Honor. *p.* 123.

Omnibus afflictis, & vel labentibus ictu,
Vel prope caſuris, unus tot Funera contra,
Reſtitit, extinxitque faces, agriſque Colonos
Reddidit, & Leti rapuit de faucibus urbes.
Nulla relicta foret, Romani nominis umbra,
Ni Pater ille tuus, jam jam ruitura ſubiſſet
Pondera, &c.

Theſe great Calamities which, in ſo ſhort a time, befel the *Roman* Empire, now Chriſtian, and in particular the Family of *Conſtantine*, by whom the great Change, in favour of Chriſtianity, was brought about, was a new and great Trial of the Faith, Conſtancy, and Patience of the Church. As it became the Wiſdom and Juſtice of Divine Providence, to puniſh the Wickedneſs of the World, which cauſed the Diſorders of thoſe Times; the Wiſdom and Goodneſs of Chriſt choſe to forewarn the Church of it, that it might learn to juſtify the Ways of Providence, and not to faint under the Diſcipline of Affliction, when the great Miſimprovement of the beſt Religion had made it both proper and uſeful; and when likely ſuch Afflictions, ſo ſoon after their great Deliverance from the Oppoſition of *Rome* Heathen, would be very unexpected, and the more diſcouraging.

TEXT.

8 *And the ſecond Angel ſounded, and as it were a great Mountain burning with Fire was caſt into the Sea, and the third Part of the Sea became Blood.*

9 *And the third Part of the Creatures which were in the Sea, and had Life, died, and the third Part of the Ships was deſtroyed.*

PARAPHRASE. SECT. 7.

I then perceived, the ſecond Angel ſounded his Trumpet; and I beheld, as 8
if a great Mountain, all on fire, had been caſt into the Sea; by which a very conſiderable Part of the Waters of the Sea was turn'd into Blood.

And a very great Part both of the 9
Creatures which live in the Sea, and the Ships that paſs on it for Buſineſs or Defence, were deſtroyed in great Numbers. A proper figurative Repreſentation of a farther Judgment, which ſhould reach the Capital City of the Empire, and many of the Provinces; deſtroying their Power and Riches, diſmembring them from the Empire, and depriving it of all future Support and Aſſiſtance from them (*e*).

THE

(*e*) In the Stile of Prophecy, a Mountain ſignifies a Kingdom, and the Strength of it, its Metropolis, or Capital City. Thus the Prophet *Jeremiah* foretels the Downfall of *Babylon*, Jer. li. 25. *Behold, I am againſt thee, O deſtroying Mountain, ſaith the Lord, which deſtroyeſt all the Earth: and I will ſtretch out mine Hand upon thee, and roll thee down from the Rocks, and will make thee a burnt Mountain.* The Prophet himſelf explains the literal Meaning of theſe figurative Expreſſions, *v.* 27. *Set ye up a Standard in the Land, blow the Trumpet among the Nations, prepare the Nations againſt her, call together againſt her the Kingdoms of Ararat, Minni, and Aſhchenaz.* The plain Meaning of the Figure of a burnt Mountain, ſeems alſo taught by the Prophet, *v.* 30, *&c. They have burnt her Dwelling-Places, her Bars are broken, one Poſt ſhall run to meet another, and one Meſſenger to meet another, to ſhew the King of Babylon, that his City is taken at one End, and that the Paſſages are ſtopped, and the Reeds they have burnt with Fire, and the Men of War are affrighted.* The general Meaning of this Prophecy is further thus explained, *v.* 58. *Thus ſaith the Lord God of Hoſts, the broad Walls of Babylon ſhall be utterly broken, and her high Gates ſhall be burnt with Fire, and the People ſhall labour in vain, and the Folk in the Fire, and they ſhall be weary.* All Efforts to preſerve their City and Empire, ſays Mr. *Lowth* on the Place, ſhall be as inſignificant, as if Men wrought in the Fire, which immediately deſtroys all the Fruit of their Labours. Or, as the Words may be better tranſlated, and the People ſhall labour for a thing of nought, and the Folk ſhall weary themſelves for that which ſhall be Fuel for the Fire, *i. e.* They ſhall not be able to preſerve their City, but it ſhall be taken, and become a Prey to the Flames.

Great Diſorders and Commotions, eſpecially when Kingdoms are moved by hoſtile Invaſions, are expreſſed in the prophetic Stile, by carrying, or caſting Mountains into the midſt of the Sea. *Therefore we will not fear though the Earth be removed, and though the Mountains be carried into the midſt of the Sea*, Pſal. xlvi. 2.

The

CHAP. VIII.

History of the second Trumpet.

THE former Period of History, was from the Death of *Constantine* the Great, to the Reign of *Theodosius*; who, for some time, preserv'd the Empire from Invasion, and left it to his Sons, *Arcadius* and *Honorius*, A. D. 395.

The Youth and Weakness of these Princes, the Intrigues and Ambition of the chief Ministers, and Governors of the Eastern and Western Parts of the Empire, the Jealousies and Contentions between *Stilicho* and *Ruffinus*, so weaken'd the Empire, that it soon became a Prey to the Northern Nations. *Sigonius*, who has given us an accurate History of these later times of the *Roman* Empire, observes, that the Empire itself began to shake on the death of *Theodosius: Theodosio exempto, simul etiam robur, ac dignitas, ipsius titubare imperii cæpit.* The chief Men of the Empire, to serve their private Ambitions, excited *Alaric*, at the Head of the *Goths*, to invade *Greece*; *Alaric* enters *Greece*, the Straits of *Thermopyle* being purposely left open to him; he lays waste the whole Country, destroys the Cities, puts to death all the Males grown up to Age, and gives all the Women and Children, with the whole Riches of the Country, in Plunder to his Army, according to *Zosimus*.

Sigonius, de Occident. Imp. *p.* 155.

Zosimi Hist. *l.* 5. 293.

The Year 400, or five Years after the Death of *Theodosius*, is marked out as one of the most memorable and calamitous that had ever befallen the Empire. *Annus hic fuit* (says *Sigonius*) *a Christo nato quadringentesimus, omnium, quos Occidens vidit, maxime memorandus extitit. . . . Neque enim ullum sive bellicæ calamitatis, sive barbaricæ feritatis, sive vesanæ cujusdam libidinis, excogitari exemplum potuit, quod non in ipsas provincias,*

Sigonius, de Occident. Imp. 161.

Symbol. Dict. The Sea, in the *Hebrew* Language, is any Collection of Waters, (as Mr. *Dauhuz* observes.) Now, as Waters are expressly made a Symbol of People in this Prophecy, *Rev.* xvii. 15. *And he saith unto me, the Waters which thou sawest, where the Whore sitteth, are People, and Multitudes, and Nations, and Tongues*; the Sea may well represent the Collection of many People and Nations into one politic Body, or Empire; and when a Sea is considered as an Empire, or a Collection of People into one Body politic, the living Creatures in that Sea will be the People, or Nations, whose Union constitutes this Empire. And the Prophet *Ezekiel*, by a like Figure, describes the Destruction of the Inhabitants of *Egypt*, *by the Death of all the Fish of the Rivers*, Ezek. xxix. 3, *&c. Thus saith the Lord God, Behold I am against thee, Pharaoh, King of Egypt.*——*I will cause the Fish of thy Rivers to stick unto thy Scales.*——*I will leave thee thrown on the Wilderness, thee, and all the Fish of thy Rivers.* These Expressions seem explained by the Prophet to this Meaning: *Therefore, thus saith the Lord God, Behold I will bring a Sword upon thee, and cut off Man and Beast out of thee.*

Ships, from their Use in Trade, are a proper Representation of the Riches of a People; and as they are of use in War, especially to the Maritime Nations, they are proper Emblems of Strength and Power. As Ships were of both Uses in the *Roman* Empire, they may well be understood both of the Riches and Power of the *Roman* Empire.

Thus we have a Description, in this Part of the second Period of Prophecy, of a Judgment to come on the Empire, in which the Capital should suffer much, many Provinces should be dismember'd, as well as invaded, and the Springs of Power and Riches in the Empire should be very much diminished. Let us consider how the next Period of History agrees with the Description of Prophecy.

civitates,

civitates, agros, hominesque passim cum maxima atrocitate sit editum. Five Years after, A.D. 405, *Rhadagaise* entered *Italy* with an Army of two hundred thousand Men; and though he was defeated by *Stilicho*, yet he had ravaged the Country, before his Defeat, with such Success, that the Heathen *Romans* publickly declared *Rome* was given up to Destruction, because it had forsaken the Worship of the Heathen Gods; and that the only Way to restore the *Roman* Fortunes, was to restore the ancient *Roman* Religion, or Idolatry, as *Sigonius* observes. SECT. 7. Occid. Imper. *l.* 10. 169.

In the latter End of the Year 406, the *Alains*, *Vandals*, and other barbarous People, passed the *Rhine*, and made the most furious Irruption into *Gaul*, that had yet been known; passed into *Spain*, and from thence over into *Africa*; so that the maritime Provinces became a Prey to them, the Riches and naval Power of the Empire were much diminished, and almost quite ruined.

But the heaviest Calamity fell upon the Capital, and City of *Rome* itself; for *Alaric* enters *Italy* in the Year 409, and after wasting all the Country round about, *oblata omnia oppida populans, ac miserabili strage vastans*, says *Sigonius*, at length laid siege to *Rome*, which was then afflicted both with Famine and a pestilential Distemper. The City was forced to save itself from this Danger, by all its Riches, and purchased a Peace of *Alaric* on very hard Conditions. He raises the Siege for a while, but soon returns, is received into the City, and makes *Attalus* the Governor of *Rome* Emperor; soon after he depose *Attalus*, and makes Peace with *Honorius*, on condition he should be acknowledged his Associate, and have *Gaul* given to him and to his Army. *Fœdus his conditionibus est percussum, ut Alaricus socius Honorii esset, atque in Gallia sedes sibi, suisque locaret.* However, not satisfied with *Honorius*, and his Performance of the Conditions agreed between them, he continues the Siege of *Rome*, and at last takes it, and gives the Plunder of it to his Soldiers, which also occasioned its being set on fire; so that *Sigonius* represents it on all those accounts, as a very great and memorable Calamity. *Insignis fuit calamitas, & rerum humanarum contemplatione memorabilis, quod urbs quæ de omnibus gentibus triumphaverat, tam facile a barbara, & adventitia gente, capta, spoliata, atque combusta sit.* Zosimus, *l.* 5. 353. Sigon. Occ. Imp. *l.* 10. 180. Idem, *p.* 182.

This Calamity of the capital City of the Empire, was followed by the Spoil of the greatest Part of all *Italy* in like manner, in which the Christian Bishops, and their Churches, were principal Sufferers. *Alaricus, urbe capta & spoliata, egressus, animum inde ad ulteriorem populandam vastandamque Italiam contulit, itaque Latium, Campaniam, Apuliam, Calabriam, ita cum toto exercitu peragravit, ut locum nullum intactum a vexatione ac direptione reliquerit. Atque imprimis, quasi Romana victoria efferatus, in Ecclesias, Sacerdotes, Episcoposque extorquendi auri gratia, debacchatus, simul omnia humana divinaque jura polluerit.* Idem, *l.* 11. 183.

It is worthy observation, that this great Calamity which befel the *Roman* Empire, both in *Italy*, and in the Capital itself, much increased the Prejudice of the Heathen *Romans* against the Christian Religion; as if *Rome* had suffered greater Calamities, now it was Christian, than while it was

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Heathen. A fit Period of Hiſtory, and becoming the Spirit of Prophecy, to reveal to the Church, to confirm the Faith and Patience of the Church, in ſuch a State of Providence, with a full Perſuaſion of the Juſtice and Wiſdom of it; and that ſtill the Cauſe of true Religion ſhould be ſupported even under ſo great Calamities as theſe: But with an Admonition, that the Juſtice and Wiſdom of God would puniſh the Sins of Chriſtians, as well as of Heathens; and that the outward Profeſſion of the beſt Religion ſhould not be a Protection againſt thoſe Judgments they had deſerved by their Iniquities; for God, the righteous Governor of the World, is no Reſpecter of Perſons: *Shall I not viſit for theſe Things, ſaith the Lord? And ſhall not my Soul be avenged on ſuch a Nation as this? ſays God to his own Church of Iſrael*, Jerem. v. 6, 9. when their Tranſgreſſions were many, and their Backſlidings increaſed.

TEXT.

10 *And the third Angel ſounded, and there fell a great Star from Heaven, burning as it were a Lamp, and it fell upon the third Part of the Rivers, and upon the Fountains of Waters.*

11 *And the Name of the Star is called Wormwood: and the third Part of the Waters became Wormwood, and many Men died of the Waters, becauſe they were made bitter.*

PARAPHRASE.

And I farther perceived in my Viſion, 10
that the third Angel ſounded his Trumpet; upon which, I beheld a Repreſentation as of a large Star, all on fire, which, like a flaming Torch, fell down from Heaven upon a great Part of the Rivers, and Fountains of Waters.

Upon which, as if Wormwood had 11
been mixed with the Waters, it made them ſo bitter, they were no longer wholeſome to drink; but, like Waters infected, they occaſioned the Death of many People. Denoting a farther Judgment on the *Roman* Empire, on the Capital, and Seat of the Empire; ſignifying a thorough Deſolation and Downfall, not only weakening it, by diſmembring its Provinces, but putting an end to all Power, and Authority, of the Government itſelf (*f*).

THE

(*f*) Stars, in Prophetic Stile, are figurative Repreſentations of many things; among others, they ſignify Kings, or Kingdoms, eminent Perſons of great Authority and Power. Thus, in the Prophecy of *Balaam*, Numb. xxiv. 17. *There ſhall come a Star out of Jacob, and a Sceptre ſhall riſe out of Iſrael.* Thus, the Power of the Horn of the He-Goat, prevailing over other Powers, is repreſented in *Daniel* viii. 10. *And it waxed great even to the Hoſt of Heaven, and it caſt down ſome of the Hoſt, and of the Stars, to the Ground, and ſtamped upon them.* The Downfall of the King-

SECT. 7.

History of the third Trumpet.

THE laſt Period of Hiſtory, correſpondent to the foregoing Prophecy, ended in the Peace which *Italy* and *Rome* enjoy'd, after the taking of *Rome* by *Alaric*; and diſmembring many of the Provinces of the Empire, when *Athaulphus* left *Italy*, and went to ſettle in *Gaul*. The Emperor *Honorius* return'd joyfully to *Rome*, to the great Satisfaction of the City, in the Year 412. *Honorius Romam repetiit, ac lætus, tanquam exonerata aliquando tandem incumbentium Gothorum mole Italia, ſecunda vicennalia Ludorum apparatu magnifico edidit, Populo Romano poſt diuturnas tenebras, lucem ſe tandem aliquam otii ac libertatis, aſpicere, gratulante.* Sigon. Occ. Imp. *l.* 11. 185.

Yet though *Rome* and *Italy* recovered themſelves into a pretty good State of Peace and Liberty, many of the Provinces were quite diſmembered from the Empire. The *Goths*, *Burgundians*, *Franks*, *Vandals*, &c. poſſeſſed themſelves of the better Parts of *France* and *Spain*.

Valentinian, Son of *Placidia*, ſucceeded his Uncle *Honorius*, about the Year 425. In his time began thoſe new Invaſions of the Empire, which

dom of *Babylon* is repreſented by a like figurative Expreſſion, the Fall of *Lucifer*, or the Morning-Star, *Iſaiah* xiv. 12. *How art thou fallen, O Lucifer, Son of the Morning? how art thou cut down to the Ground, which didſt weaken the Nations?* The moſt natural Interpretation of this Symbol ſeems to be this: That as the Riſing of a Star denotes the Riſe of ſome new Power or Authority, ſo the Fall of a Star from Heaven, ſignifies the Fall of ſome Kingdom or Empire.

Rivers and Fountains of Waters may be conſidered as the Source and Spring of Waters, which running in a common Channel, make a Sea. And then, as a Sea, or Collection of Waters, denotes a Collection of many People into one Government, the Rivers, and Fountains of Waters, may repreſent the Seat of the Empire, or People, which have enlarged their Dominion, by reducing other Nations into Provinces; ſo that, in this ſenſe, Rivers and Fountains of Waters may denote the original Country, or Seat of the Empire, in Diſtinction from the Provinces.

Rivers, and Fountains of Waters to ſupply them, may alſo be conſidered as Neceſſaries to the ſupport of Life. Drying up Rivers, and Fountains of Waters, expreſs a Scarcity of Things neceſſary: Thus, when *Hoſea* propheſies that *Samaria* ſhall become deſolate, he thus expreſſes it; *Though he be fruitful among his Brethren, an Eaſt-Wind ſhall come, the Wind of the Lord ſhall come up from the Wilderneſs, and his Spring ſhall become dry, and his Fountain ſhall be dried up; he ſhall ſpoil the Treaſure of all pleaſant Veſſels*, Hoſea xiii. 15. And thus the Prophet *Iſaiah* deſcribes the Deſtruction of *Egypt*, Iſaiah xix. 5. *And the Waters ſhall fail from the Sea, and the River ſhall be waſted, and dried up.*

And finally, there ſeems an Alluſion in this Deſcription, to one of the Plagues of *Egypt*. *And Moſes and Aaron did ſo as the Lord commanded; and he liſt up the Rod, and ſmote the Waters that were in the River, in the Sight of Pharaoh, and in the Sight of his Servants: and all the Waters that were in the River were turned into Blood. And the Fiſh that was in the River died: and the River ſtank, and the Egyptians could not drink of the Water of the River: and there was Blood throughout all the Land of Egypt*, Exod. vii. 20, 21. Here then, we have a Prophecy, which aptly expreſſes a Judgment to come on the Seat of the *Roman* Empire, which ſhould deſtroy the Power of it, in its Spring and Fountain, and cut off all its neceſſary Supports; as when Rivers and Fountains, ſo neceſſary to Life, are infected, and become rather deadly, than fit for Uſe.

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put an End to the Imperial Dignity and Power of *Rome*, and founded a new Kingdom in *Italy* itſelf.

In the Year 427, *Genſeric*, with an Army of eighty thouſand *Vandals*, ſeized on *Africa*, and founded a Kingdom there. The *Romans* had given up the Defence of *Britain*, ſo that the *Britons* were fain to call in the *Saxons* to their Aid, in the Year 449. *Atila*, though ſoundly beat at *Chaalons*, in the Year 451, ſo that one hundred and ſeventy thouſand, or, according to ſome, three hundred thouſand, fell in the Battle; yet, the next Year, he marches with another numerous Army into *Italy*, and deſtroys all before him. *Jam, omnia quæ intra Apenninum & Alpes erant, fuga, populatione, cæde, ſervitute, incendio, & deſperatione repleta erant; nullaque mali facies aberat, nefaria per omnes ordines, ſexus, & ætates, Barbarorum avaritia, crudelitate, ac licentia pervagante.*

Petavii Rot. Tem. *l.* 6. *c.* 18.

Sigon. Oc. Imp. *l.* 13. 225.

Rome and *Italy* were ſcarce freed from theſe Troubles, when new Evils ſucceeded.

Genſeric is invited from *Africa*, to revenge the Murder of *Valentinian*; he lands in *Italy* in the Year 455, marches directly to *Rome*, takes the City, and plunders it, carries away all the public and private Riches, makes an incredible Number of the Citizens Captives, and takes the Empreſs *Eudoxia*, (who had deſired his Aſſiſtance to revenge the Death of *Valentinian*) together with her Daughters along with her, into *Africa*.

The Name of the *Roman* Empire continued for a few Years longer as in a dying Condition, under ſeveral Succeſſors, till the Year 476, *Odoacer* drawing together an Army of the ſeveral Nations in *Germany*, enters *Italy* by the *Trentin*, ſubdues the whole Country, takes the City of *Rome*, and in it the Emperor *Momyllus*, or *Auguſtulus*, whom he depoſes, and takes to himſelf the Title of King of *Italy*. Thus *Italy*, and *Rome* itſelf, became the Poſſeſſion of the Conquerors; and the *Roman* Name, Power, and Empire, were from that time extinct. *Atque his quidem variis atque ancipitibus rerum temporumque ſucceſſibus, Roma, jam quartum, poſt Chriſti annum jam quadringenteſimum capta, Italiaque a Barbaris firmo tandem poſſideri imperio, cæpta eſt.*

Paul. Diac. *l.* 16. Jornandis de Reg. Succeſſ. *l.* 1. Sigon. Occ. Imper. 251.

Odoacer did not indeed continue his Kingdom long; for *Theodoric*, at the Head of the *Goths* in *Illyricum*, attacked *Odoacer*'s new-founded Kingdom in *Italy*; and, according to *Paulus Diaconus*, ſo fully with the Conſent of *Zeno* then Emperor of the Eaſt, that he made a Grant of *Italy* to *Theodoric*. *Italiam ei per pragmaticam tribuens, ſacri etiam Velaminis dono confirmavit.* *Theodoric* engages *Odoacer*, overcomes him, and puts him to death; and ſo founded the *Gothic* Kingdom of *Italy*, which continued many Years under his Succeſſors, till it was ſubdued by *Narſes* for the Emperor *Juſtinian*, A. D. 553.

Paul. Diac. *l.* 16.

Thus *Rome* itſelf, and *Italy* the Seat of the Empire, according to the Prophetic Deſcription, became a Prey to the barbarous Nations, and followed the Fate of the Provinces.

However, even under the *Gothic* Kingdom, *Rome*, though it loſt the ſupreme Authority of Empire, was permitted to retain ſome Appearance of its ancient Form of Government and Magiſtracy. *Theodoric* made

Ravenna

Ravenna the Seat of his Kingdom; yet *Rome* retained its Senate and Conſuls, and the Image of its former Government. *Jam vero nullum Romanum inſtitutum mutavit; ſiquidem & Senatum, & Conſules, Patricios, Præfectos Pretorio, Præfectum Urbis . . . . cæteroſque qui fuerunt in Imperio Magiſtratus retinuit.* SECT. 7. Sigonius Oc. Imp. 265.

TEXT.

12 *And the fourth Angel ſounded, and the third Part of the Sun was ſmitten, and the third Part of the Moon, and the third Part of the Stars; ſo that the third Part of them was darkened, and the Day ſhone not for a third Part of it, and the Night likewiſe.*

PARAPHRASE.

I moreover beheld in my Viſion, when the fourth Angel ſounded his Trumpet; and the Events which were to follow upon it were repreſented by a very great and gloomy Darkneſs: As if a thick Cloud had ſo darkened the Air, that neither the Light of the Sun, Moon, or Stars, could be perceived through it; ſo far was it from the Brightneſs of a clear Day, that there was not ſo much as the Brightneſs of a clear Night, but all around was cloudy and dark. A fit Repreſentation, to expreſs the laſt Deſolation of the Imperial City, which God's righteous Judgments had doom'd (as *Babylon* heretofore) to a Loſs of all Power, and of all Authority (*g*). 12

THIS

(*g*) Darkening, ſmiting, or ſetting of the Sun, Moon, and Stars, ſays Sir *Iſaac Newton*, are put for the ſetting of a Kingdom, or the Deſolation thereof, proportional to the Darkneſs. And when Darkneſs is oppoſed to Light, Mr. *Daubuz* obſerves, as Light is a Symbol of Joy and Safety, ſo Darkneſs is a Symbol of Miſery and Adverſity. According to the Stile of the Prophet *Jeremiah*, *Give Glory to the Lord your God, before he cauſe Darkneſs, and before your Feet ſtumble upon the dark Mountains; and while ye look for Light, he turn it into the Shadow of Death, and make it groſs Darkneſs*, Jer. xiii. 16. The Darkneſs of the Sun, Moon, and Stars, is likewiſe obſerved to denote a general Deficiency in Government, as the Prophet deſcribes a Day of ſevere Judgment. *For the Stars of Heaven, and the Conſtellations thereof ſhall not give their Light: the Sun ſhall be darkened in his going forth, and the Moon ſhall not cauſe her Light to ſhine: and I will puniſh the World for their Evil, and the Wicked for their Iniquity. I will cauſe the Arrogancy of the Proud to ceaſe, and will lay low the Haughtineſs of the Terrible*, Iſaiah xiii. 10, 11. And thus the Prophet *Ezekiel* deſcribes the Deſtruction of the Kingdom of *Egypt*, Ezek. xxxii. 7, 8. *And when I will put thee out*, or, as in the Margin, *extinguiſh thee*, quite deprive thee of all Authority and Power, *I will cover the Heaven, and make the Stars thereof dark, I will cover the Sun with a Cloud, and the Moon ſhall not give her Light: all the bright Lights of Heaven will I make dark over thee, and ſet Darkneſs upon thy Land, ſaith the Lord God.* As this is the Meaning of theſe figurative Expreſſions in general, it is *Sir* I. Newton, *Part* I. *p.* 18. *Symbol. Dict.* 76.

CHAP. VIII.

THIS figurative Repreſentation will very properly expreſs the following Period of Hiſtory, and the true State of the City of *Rome*, once the Imperial City, and Miſtreſs of the World.

Hiſtory of the fourth Trumpet.

We have ſeen, in the former Parts of this Period, the Loſs of the Imperial Authority, when *Theodoric* founded the *Gothic* Kingdom of *Italy*, and made *Rome* ſubject to it, A. D. 493. But it was obſerved, that he then left to the City of *Rome*, ſome Appearance and Splendor of its ancient Government, in a Senate, Conſuls, and other Magiſtrates.

Now, in the Reign of *Juſtinian*, Emperor of the Eaſt, this new Kingdom of *Italy* is overthrown, and new and great Calamities befall that miſerable Country. *Gothorum in Italia imperium concidit, atque ipſa Italia omnis, atrociſſimarum calamitatum exempla, perſenſit.*

In the Courſe of this War, *Beliſarius* the Imperial General takes *Rome*, A. D. 536. The next Year, *Vitiges* King of the *Goths* beſieges it with an Army of 150000 Men. In this long Siege, which continued above a Year, the *Romans* were afflicted both with Famine and Peſtilence, and ſuffered extremely, tho' at length the *Goths* were fain to raiſe the Siege. *Totilas*, King of the *Goths*, afterwards takes *Rome*, A. D. 546. it is retaken by *Beliſarius* the next Year, and again taken by *Totilas* about two Years after.

During this War, which laſted for twenty Years, *Rome* was beſieged and taken five times; the City and whole Country ſuffered all the Evils of War, in every Place; and the Event was, to reduce *Rome* to the loweſt and meaneſt Condition, in the Loſs of all Authority and Power, being made entirely ſubject to the Exarchate of *Ravenna*.

For *Narſes* having quite ſubdued the *Gothic* Kingdom of *Italy* for the Emperor of the Eaſt, was conſtituted Governor of the whole Country, with the Title of Duke of *Italy*, and all the Governors of the ſeveral Cities were only inferior Officers under him.

Sigonius de Reg. Italiæ, 3.

A little after, the Exarchate of *Ravenna* was eſtabliſhed by the Emperor *Juſtin* II. *Longinus* is ſent into *Italy:* He appoints a new Form of Government: The Seat of Government was from that time fixed at *Ravenna*, and every City of *Italy* entirely ſubjected to the Exarch, both in Things civil and military. *Is (Longinus)* ſays *Sigonius*, *primum Ravennæ non Romæ præfecturæ ſedem poſuit; nec ſe Ducem, ſed Exarchum Italiæ, quemad-*

Daubuz, *Prelim. Diſc. Rule* 1.

alſo a good Rule of Interpretation, to apply the particular Meaning of ſuch Deſcriptions, according to the Subject, to the Order and Scene of Action, then referred to, and intended to be repreſented by ſuch Deſcriptions. In this View, conſidering that the Subject, Order and Scene of Action, are the Downfall of the *Roman* Empire, and of the Power and Authority of *Rome* the Imperial City, it will very fitly and properly repreſent an entire extinguiſhing of all Authority and Power in *Rome*, once the Seat of Empire; putting out or extinguiſhing, in the Language of *Ezekiel*, the Splendor of Authority and Power, as well as taking away the full Exerciſe of it. Not only the Brightneſs of the Day, and Light of the Sun, but the fainter Light of the Night and Moon, nay even the little glimmering Light of the Stars, ſhall be put out.

modum

modum & Africæ Exarchus erat, vocavit, & provinciarum conſularibus, correctoribus, præſidibuſque ſublatis, ſingulis civitatibus, ſingulos duces impoſuit, ac varios eis, ad reddenda jura, judices aſſignavit. SECT. 7.

Sigonius, de Regno Italiæ, *p.* 5.

Thus *Rome* loſt all her Dignity and Authority, her Senate and Conſuls, and was put upon a level with all the leſſer Cities and Towns of *Italy*, and became alſo a ſmall Dutchy of the Exarchate. *Parem itaque faciens urbem Romam, aliis Italiæ vel urbibus, vel oppidis, hac una in re illam honoravit, quod impoſitum tunc magiſtratum præſidem appellavit, ſed qui ſucceſſerunt appellati ſunt Duces, ut poſtea per multos annos, ſic Romanus appellaretur Ducatus, ſicut Narnienſis, Spoletanuſque eſt dictus; neque poſt Baſilium, qui cum Narſete Conſul fuit, vel Conſules Roma habuit, vel Senatum legitime coactum, ſed a Duce, Græculo homine, quem Exarchus ex Ravenna mittebat, res Romana per multa tempora adminiſtrata eſt.*

Blondus, Decad. primæ, *l.* 8. *p.* 102.

This was a new Form of Goverment, altogether unknown before; and though it might be called, in ſome Senſe, a Form of *Roman* Government, as the Exarchs of *Ravenna* were Lieutenants for the *Roman* Emperors of *Conſtantinople*, yet it was ſuch a Form of Government, by which *Rome* ſeem'd to have receiv'd a mortal Wound; for that Imperial City was depriv'd by it of all Authority and Power, and ſeem'd to have loſt all Hopes of ever recovering them again, when it was made a ſmall Dutchy, entirely ſubject to another City, where the Emperors, Lieutenants or Exarchs, had fixed the Seat of their Reſidence and Government of *Italy*; and this, by the Appointment and Conſtitution of the Emperors of the Eaſt, in virtue of their Claim to the ſole Authority of the *Roman* Empire.

TEXT.

13 *And I beheld, and heard an Angel flying through the midſt of Heaven, ſaying with a loud Voice, Wo, wo, wo, to the Inhabitants of the Earth, by reaſon of the other Voices of the Trumpet of the three Angels which are yet to ſound.*

PARAPHRASE.

After this, I farther perceived in my Viſion, that an Angel flew, as it were, through the midſt of Heaven, and proclaimed, for the Information of all, with an audible Voice, Though the Judgments ſignified by the four Trumpets which have already ſounded, are very great and formidable, yet greater Judgments ſtill remain to be inflicted on the Earth, in the Events that are to follow upon ſounding the three Trumpets that yet remain (*b*).

CHAP.

(*b*) Several Interpreters ſuppoſe this Part of the Viſion, a Repreſentation of ſome faithful Witneſſes, againſt the Superſtition, Idolatry, and growing Corruptions of thoſe Times. So Mr. *Daubuz* obſerves, "Preaching againſt Errors, is propheſying "againſt them; and by that bringing down the Judgments of God upon the Im-"penitent,

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CHAP. IX.

TEXT.

1 *AND the fifth Angel ſounded, and I ſaw a Star fall from (a) Heaven unto the Earth, and*

PARAPHRASE.

ON the ſounding of the fifth Angel 1 which followed, I ſaw in my Viſion a Star fallen from Heaven, or an Angel come down from thence, to whom was

" penitent, he ſuppoſes the Dreadfulneſs of the Woes of the three Trumpets, is " proclaimed to the corrupt Members of the Church: becauſe, as they were endued " by the divine Revelation, with more Knowledge than before, being all Chriſtians by " Name, they therefore deſerve to ſuffer more for their Crimes than plain Heathens, " ſuch as were chiefly concerned in the former Judgments." The greater Guilt of a corrupt Church, is indeed a good Reaſon for ſeverer Puniſhment, and will juſtify the Ways of Providence, in theſe heavy Judgments on the Empire, now Chriſtian, yet going faſt into Corruption of Doctrine and Manners, and even to incorporate the Heathen Superſtition and Idolatry into the Chriſtian Worſhip; but whether this Part of the Viſion means any more than to raiſe Attention to the following Events, which were to be very calamitous and extenſive, I ſhall leave to the Judgment of the Reader.

(a) *A Star fallen from Heaven.* Stars, in the Language of Prophecy, ſignify Angels. The Angels of the heavenly Hoſt, as well as the Angels or Biſhops of the Churches, ſeem to be called Stars in Scripture; as when, at the Creation, *The Morning-Stars ſang together, and all the Sons of God ſhouted for joy*, Job xxxviii. 7. In like manner, when this Abyſs, or bottomleſs Pit, is ſhut up, it is repreſented in this Prophecy, to be done *by an Angel coming down from Heaven*, having the Key of the bottomleſs Pit. Theſe Expreſſions are ſo nearly the ſame, as well as upon the ſame Subject, that they may well be taken in the ſame ſenſe, and ſo uſed to explain each other. It is a general Expreſſion of the *Jews*, concerning the Works of God, that he ſends an Angel to do them; ſo that *Maimonides* obſerves, *Non enim invenies Deum ullum opus feciſſe, niſi per manus alicujus Angeli.* And *Hermas*, who lived very near the Time of this Revelation, and ſeems to have deſigned, in ſeveral Paſſages, to imitate it, ſpeaks of the Angel appointed over the Beaſts, appearing for his Preſervation; *Miſit Dominus Angelum ſuum, qui eſt ſuper beſtias, & obturavit os ejus, ne te dilaniaret.*

Maimon. Mor. Nevoc. *Par.* 2. *c.* 6.

Hermæ Paſtor. *l.* 1. *Viſ.* 4 *ſ.* 2.

This Expreſſion then, *a Star fallen from Heaven*, or, *an Angel come down from Heaven, with a Key to open the bottomleſs Pit*, ſeems naturally to mean the Permiſſion of divine Providence of theſe evil and calamitous Events, which are deſcribed to follow upon opening the bottomleſs Pit, which could not have happened but by the Permiſſion of the divine Providence, and according to the wiſe and holy Orders of the divine Government; for the Providence of God could as ſurely have prevented the Temptations of Satan, and the Powers of Darkneſs, as if Satan and his Angels had been faſt locked up, and ſecured in a ſafe Priſon; ſo that he ſends an Angel, his Meſſenger, with the Key of the bottomleſs Pit, to open their Priſon, and permit them to go out, to teach that they can only act ſo far as they have leave and permiſſion, and can always be reſtrained and ſhut up again, at the Good-will and Pleaſure of the ſupreme Governor of the World.

TEXT. PARAPHRASE. SECT. 7.

and to him was given the Key of the bottomleſs Pit (b).

was given the Key of the Abyſs, or bottomleſs Gulph; which fitly expreſſed a Commiſſion from God, to permit Satan, at the Head of the Kingdom of Darkneſs, to infeſt the World with ſome new and great Temptation, as if Satan, at the head of his apoſtate Angels, was let looſe to diſturb the Earth, and deceive the Nations of it.

2 *And he opened the bottomleſs Pit, and there aroſe a Smoke out of the Pit, as the Smoke of a great Furnace, and the Sun and the Air were darkened, by reaſon of the Smoke of the Pit.*

And I beheld in my Viſion, that the 2 Angel who had the Key of the bottomleſs Pit, opened it, and immediately there ſeemed to break out of the Pit, a very thick and dark Smoke, as if it had been the Smoke of a burning Furnace; and the Smoke was ſo thick, that it intercepted the Light of the Sun, and made the whole Air dark round about. A very proper Repreſentation of great Errors, darkening the Underſtanding, obſcuring the Truth, and attended with Violence and Deſtruction (*c*).

I

(*b*) The Abyſs, or bottomleſs Pit, is explained in the Prophecy itſelf, to be that Place where the Devil and Satan are ſhut up, that they ſhould not deceive the Nations, *Rev.* xx. 1, 2, 3. The Abyſs ſeems alſo to be uſed in the like Senſe, when the Devils beſought Chriſt, that *he would not command them to go out into the Deep*; in the Original, into the Abyſs, or bottomleſs Pit, (εις την αβυσσον) The learned *Grotius* obſerves, that this Abyſs, or bottomleſs Pit, is the ſame with what St. *Peter* calls Hell, or *Tartarus: For if God ſpared not the Angels that ſinned, but caſt them down to Hell,* σειραις ζοφου ταρταρωσαι, *and delivered them into Chains of Darkneſs, to be reſerved unto Judgment*, 2 Pet. ii. 4. Grotius, on Luke viii. 31.

Now this Priſon of Satan, and of his Angels, by a righteous Judgment of God, is permitted to be opened, for the juſt Puniſhment of apoſtate Churches, who would not repent of their evil Works. We may then ſay, with an eminent Interpreter, "Behold ſomething more terrible than what we have hitherto ſeen! Hell opens, and "the Devil appears, followed by an Army, of a ſtranger Figure than St. *John* has "any where deſcribed." And we may obſerve from others, that this great Temptation of the Faithful was to be with the united Force of falſe Doctrine and Perſecution. "Hell does not open of itſelf, as the Biſhop of *Meaux* obſerves, it is always "ſome falſe Doctor that opens it; by which means Satan is looſed to deceive the "Nations." *Bp. of Meaux on the Place.*

(*c*) As a great Smoke hinders the Sight, ſo do Errors the Underſtanding. He keeps to the Allegory, ſays *Grotius*; for Smoke takes from us the Sight of the Stars; Smoke, eſpecially when proceeding from a fierce Fire, is alſo a Repreſentation of Deva-

CHAP. IX.

TEXT.

3 *And there came out of the Smoke Locuſts upon the Earth, and unto them was given Power, as the Scorpions of the Earth have Power.*

4 *And it was commanded them, that they ſhould not hurt the Graſs of the Earth, neither any green Thing, neither any Tree, but only thoſe Men who have not the Seal of God on their Foreheads.*

PARAPHRASE.

I farther perceived this Smoke out of the bottomleſs Pit, brought Locuſts along with it, and ſcattered them over the Earth; and they had Power given unto them not unlike the natural Power of Scorpions to do harm. A proper Similitude to expreſs a great Multitude of People, marching with great ſpeed and ſwiftneſs, to plunder and deſtroy their Neighbours (*d*). 3

I obſerved one thing very peculiar to theſe Locuſts, and different from what was to be expected from the natural Locuſts: They had an expreſs Direction, not to prey upon or deſtroy the Glaſs, Trees, and Fruits of the Earth, as natural Locuſts are uſed to do; but as Perſons compared to Locuſts, for Multitude, and Swiftneſs to ſpoil, they were to hurt Men, and yet to hurt only ſuch as had not the Seal of God on their Foreheads. Which may properly mean, that theſe Locuſts are to be underſtood figuratively, for a great Number of Spoilers; as if Satan, at the head of the Powers of Darkneſs, was leading on a great Company, both to corrupt and ravage the World. Yet, in this extraordinary Judgment 4

vaſtation. Thus, when *Abraham* beheld the Deſtruction of *Sodom* and *Gomorrah*, Gen. xix. 28. *Lo, the Smoke of the Country went up as the Smoke of the Furnace.* The great Diſpleaſure of God is repreſented by the ſame figurative Expreſſions of Smoke and Fire. *Then the Earth ſhook and trembled; the Foundations alſo of the Hills moved, and were ſhaken, becauſe he was wroth: there went up a Smoke out of his Noſtrils, and Fire out of his Mouth devoured, Coals were kindled by it*, Pſal. xviii. 7, 8.

(*d*) Locuſts and Graſhoppers are expreſly made to ſignify both the Multitude of the Eaſtern Nations invading *Iſrael*, and the ſwift Progreſs and Deſtruction they made, *Judges* vi. 5. *For they came with their Cattle, and their Tents: and they came as Graſhoppers for Multitude: for both they and their Camels were without number, and they enter'd into the Land to deſtroy it.* And thus alſo the Locuſts, in the Prophet *Joel*, c. i. 6. are repreſented; *For a Nation is come upon my Land, ſtrong, and without number.* The ſame Word in the Original, ארבה, is in the one Place tranſlated Graſhopper, in the other, Locuſt.

TEXT. *PARAPHRASE.* SECT. 7.

ment of God on a corrupt Church, he would take care to preſerve the Intereſt of true Religion and Chriſtianity among a faithful People. He would protect them in ſuch manner, that they ſhould preſerve their Religion, and the Profeſſion of it, notwithſtanding the great Difficulties thoſe Enemies to Chriſtianity ſhould bring upon them.

5 And to them it was given that they ſhould not kill them, but that they ſhould be tormented five Months: and their Torment was as the Torment of a Scorpion, when he ſtriketh a Man.

And I farther perceived they did not 5
receive a Commiſſion to take away Mens Lives, when they invaded and ſpoiled them; they were to torment them for a ſpace of time, for five Months: and their Torment was reſembled to the Pains and Uneaſineſs which Men feel, when they are bit by a Scorpion.

6 And in thoſe Days ſhall Men ſeek Death, and ſhall not find it, and ſhall deſire to die, and Death ſhall flee from them.

Yet, though they had not a Commiſ- 6
ſion to take away Mens Lives, they ſhould make their Lives ſo uneaſy and miſerable to them, that they would rather chuſe Death than Life, and deſire to die rather than remain in their Miſery (*e*).

The

(*e*) The Time in which theſe Locuſts were to torment Men, ſeems an Alluſion to the Time in which natural Locuſts are uſed to do harm, and after which they die. They are hatched, as *Bochart* obſerves, about the Spring, and die at the latter End of Summer; ſo that they do not live above five Months. So that learned Interpreter of Scripture underſtands the Expreſſions at the 5th and 10th Verſes: *Ita quod verſu* 5 *&* 10, *nocent hominibus per quinque menſes, videtur ideo dici, quia Locuſtæ Vere natæ, ſub finem æſtatis obeunt; nec ſupra quinque menſes vivere ſolent.* Bochart. Hieroz. *l.* 4. *c.* 8.

The Time of five Months may likely mean, that the Invaſions of this People meant by the Locuſts, ſhould be, after the manner of the Locuſts, during the Summer Months. This ſeems a more natural Meaning than a certain Number of prophetic Years, during which ſpace of time their Power ſhould continue, as ſome Interpreters have thought. If any have the Curioſity to ſee an Interpretation of theſe five Months, for one hundred and fifty Years, at the proportion of thirty Days to a Month, he may find it in Mr. *Daubuz* and *Waple*, or in Mr. *Mede*. He may ſee another Interpretation for three hundred Years, becauſe the five Months are twice mentioned at the 5th and 10th Verſes; but as I ſee no reaſon for ſuch Interpretation, ſo I perceive no Certainty in the Application.

The Torment of a Scorpion, when he ſtriketh a Man, is great and very painful, according to the learned *Bochart*. He obſerves, from *Dioſcorides*, *Cum quis a Scor-*

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TEXT.

7 *And the Shapes of the Locuſts were like unto Horſes prepared unto Battle, and on their Heads were as it were Crowns of Gold, and their Faces were as the Faces of Men.*

8 *And they had Hair as the Hair of Women, and their Teeth were as the Teeth of Lions.*

PARAPHRASE.

The Appearance of theſe Locuſts was 7
ſuch, as in part reſembled the Locuſts deſcribed in the antient Prophets; but in part differed from thoſe Deſcriptions, as well as from the Deſcription of natural Locuſts. They were like unto Horſes prepared for Battle; but they ſeemed to have a ſort of golden Coronets on their Heads, and to appear with the Countenance and Viſage of Men (*f*).

Yet, with a manly Countenance, they 8
dreſſed their Head, and Hair, in an effeminate manner; and were as ready for Rapine, and intent upon it, as if they had Teeth hard and ſtrong to devour, as the Teeth of Lions (*g*).

As

Bochart. Hieroz. *l.* 4. *c.* 29. *V.* 3. *p.* 640.

pione morſus eſt, locus quam primum inflammari incipit, duruſque eſſe & ruber, & vehementi dolore affectus. Inflammation, and violent Pain, are fit Similitudes to expreſs great Uneaſineſs and Torment. The ſame learned Author further obſerves, that Scorpions, as Locuſts, hurt only during the Summer Months. *Nec fruſtra eſt, quod myſticis Locuſtis, quæ Scorpionum caudas habent, non datur poteſtas nocendi hominibus;*

Id. *l.* 4. *c.* 29.

niſi per menſes quinque: quippe ut Locuſtæ ita nec Scorpiones diutius nocent, nam per frigora torpent, nec quidquam ex iis eſt periculi. Tertullianus familiare periculi tempus æſtus.

(*f*) *Joel*, ſpeaking of the natural Locuſts, obſerves, *the Appearance of them is as the Appearance of Horſes, and as Horſemen ſo ſhall they run*, *c.* ii. *v.* 4. This Repreſentation of the ſwift Motion, is ſuppoſed by ſome to be an Alluſion to the Form of their Heads, as the Head of a Locuſt naturally reſembles the Head of an Horſe.

Id *l.* 4. *c.* 4.

Locuſtæ, ſays *Bochart*, *ab Italis vocantur Cavalette*; *hinc Albertus*, lib. 26. *Caput habent figura equi.* And *Theodoret*, on this Paſſage of *Joel*: *Si quis Locuſtæ caput diligenter conſideret, perſimilem equo inveniet.*

Theodoret *on the Place.*

It is, to be ſure, a beautiful Repreſentation of the Swiftneſs and Expedition with which an Army, conſiſting principally of Horſemen, invade and ravage a Country.

Waple *on the Place.*

Some Interpreters underſtand theſe Crowns of Gold they wore on their Heads, to repreſent the Victories of this People, by Faces as the Faces of Men, that they had ſeemingly reaſonable and plauſible Pretences for their Invaſions. Others underſtand it a Deſcription of the proper Habit of this People, that they ſhould wear Ornaments on their Heads, like Crowns or Mitres. "The Mitre of the High Prieſt was called "by the antient *Greeks*, *Tiara*, *Cidaris*, and ſometimes *Diadema*; they were a ſort "of Linen Turbant, commonly white: and ſuch were the Diadems of Kings, "which *Ammianus* calls *Faſciolam candidam*, *Regiæ Majeſtatis inſigne.*" This Linen Covering of the Head, with the Plate of Gold, in which Holineſs to the Lord was inſcribed, is called the Holy Crown. So that a Turbant, with a Gold Ornament, in the Language of the Scripture, is a Crown of Gold, *Lev.* viii. 9.

Patrick *on* Exod. xxviii. 37.

(*g*) By Hair, as the Hair of Women, ſome underſtand, that their Pretences ſhould be inſinuating and deceitful; but it ſeems rather to refer to ſome Effeminacy in their

TEXT. *PARAPHRASE.* SECT. 7.

9 *And they had Breaſt-plates, as it were Breaſt-plates of Iron, and the Sound of their Wings was as the Sound of Chariots of many Horſes running to Battle.*

As they were thus fitted to deſtroy, they were alſo well defended againſt Oppoſition, as if they were armed with Iron Breaſt-plates; and they invaded their Enemies with a great Noiſe, as if many Chariots and Horſes were ruſhing into Battle (*h*). 9

10 *And they had Tails like unto Scorpions, and there were Stings in their Tails, and their Power was to hurt Men five Months.*

They had moreover this peculiar in their Form, that they had Tails as Scorpions, and in them Stings, by which they were able to do great hurt and miſchief in the Places which they invaded; and thus, tho' Locuſts, they were able to torment as Scorpions do (*i*). 10

11 *And they had a King over them, which is the Angel of the bottomleſs Pit, whoſe Name in the* Hebrew *Tongue is* Abaddon, *but in the* Greek *Tongue hath his Name* Apollyon.

Though the natural Locuſts have no King (*k*), yet theſe figurative Locuſts have one, who is the Angel of the bottomleſs Pit, that evil Spirit, the Prince of the Power of Darkneſs, who, from the conſtant Evils he is deſigning and doing in the World, is called the Deſtroyer. 11

Dreſs, by which this People ſhould be diſtinguiſhed, probably ſuch an Appearance as Mr. *Daubuz* has deſcribed from *Pliny*, *Arabes mitrati degunt, aut intonſo crine, barba eraditur præterquam in ſuperiore labro.* So that the *Arabians*, tho' they affected to wear great Muſtachoes, yet wore long Hair, treſſed and plaited after the manner of Women; and hereby, ſays Mr. *Daubuz*, is ſet forth, together with this their Cuſtom, their Effeminacy and Luſt, to which they were extremely addicted. *Servius*, on *Virg. Æn.* l. 9. ver. 616. *Et habent ridimicula mitræ. Pilea virorum ſunt, mitræ fœminarum. . . . . Alii mitras meretricum eſſe volucrunt.* Plin. *Nat. Hiſt. l.* 6. *c.* 28.

Teeth, like the Teeth of Lions, is a Deſcription of Locuſts in the Prophet *Joel*, *Whoſe Teeth are the Teeth of a Lion, and he hath the Cheek-Teeth of a great Lion*, Joel i. 6. to expreſs great Rapaciouſneſs, and how eaſily they deſtroy all before them.

(*h*) It is obſerved of the Locuſts in *Joel*, *c.* ii. *v.* 8. *When they fall upon the Sword, they ſhall not be wounded.* And it is obſervable, ſays Mr. *Daubuz*, that the natural Locuſt hath about its Body a pretty hard Shell, of the Colour of Iron, *Armavit natura cutem*, ſays *Claudian*; ſo that herein the Symbol of the Breaſt-plate is exactly ſuited to the natural Locuſt. The Prophet *Joel*, *c.* ii. *v.* 5. alſo deſcribes the Locuſts, *like the Noiſe of Chariots on the Tops of Mountains ſhall they leap . . . .* or, *as a ſtrong People ſet in Battle-Array*; to expreſs the Terror and Conſternation they ſhall occaſion by their Invaſions.

(*i*) Whether theſe Tails, and Stings as Scorpions, were deſigned to expreſs, that theſe People ſhould ſpread the Poiſon of Error and Deluſion, where they come, or only to expreſs the great Pain and Uneaſineſs their Invaſions ſhould occaſion, I leave to the Judgment of the Reader.

(*k*) It is an Obſervation of *Agur*, *The Locuſts have no King, yet go they forth all of them by Bands*, Prov. xxx. 27.

Such

CHAP. IX.

TEXT.

12 *One Woe is paſt, and behold there come two Woes more hereafter.*

PARAPHRASE.

Such woful Judgments the Church is to expect, when the righteous Providence of God ſhall give permiſſion to the Deſtroyer to puniſh the Sins of Men; and even when this Wo ſhall be paſſed, the Church is to expect yet farther Woes, when the ſixth and ſeventh Angels ſhall ſound their Trumpets.

Hiſtory of the fifth Trumpet.

THE foregoing Prophecies of this Period have brought us, by various Steps, to an entire Subverſion of the Weſtern Empire, when *Rome* loſt all its Authority and Power, was no longer a Seat of Government, but a petty Dutchy governed by an Officer appointed by the Exarch of *Ravenna*, and ſerving under him; who, as the Emperor's Lieutenant, had the chief Command through all his Dominions in *Italy*. This Exarchate began, according to *Sigonius*, A. D. 566. according to *Petavius*, A. D. 568.

The preſent Prophecy deſcribes a very remarkable Judgment, which ſhould follow in the Courſe of Providence. It is mark'd, by peculiar Circumſtances of Woe and Afflictions, as if Satan, at the Head of the Powers of Darkneſs, had broke the Priſon of the bottomleſs Pit, and was come abroad into the World, to ſpread all the Evils of Ignorance, Error, Deceit, Violence, Spoil and Slavery, among Men.

There are many Circumſtances in this Deſcription, peculiar and diſtinguiſhing Marks of this Judgment: The Ignorance and Error they ſhould propagate, their Number and Hardineſs, the Cuſtoms, Habits, and Manners of this People, and of their Invaſions, the mighty Progreſs they ſhould make, and their different Treatment of Chriſtians and Idolaters, are ſufficient to point out this memorable Event of Providence to our Obſervation. This new Trial of the Faith and Patience of the Saints, and new Judgment of God upon ſuch Chriſtians themſelves, as corrupted the Purity of Chriſtian Faith, Worſhip, and Manners, was worthy the Spirit of Prophecy to reveal; and the Protection of the Church, ſo as to preſerve the Chriſtian Faith and Religion, in a time of ſo great Danger, was a very wiſe and uſeful Encouragement to the Faith and Conſtancy of the Church, which is the general and immediate Intention of all the Revelations of this Prophecy.

The next Scene of Providence, which greatly ſurprized the whole World, as well as the Chriſtian Church, was the Riſe of *Mohammed*, and a more wonderful Progreſs of a new Religion, and a new Empire, than the World had ever ſeen before.

Prideaux's *Life of* Mahomet, *p.* 12.

About the Year of Chriſt 606, *Mahomet* (as his Name is uſually writ) began to pretend to Revelation, and converſe with the Angel *Gabriel*, in a ſolitary Cave near *Mecca* in *Arabia*. In the Year 608, which was the fortieth

fortieth of his Age, he began to take to himſelf the Stile of the Apoſtle of God; and to propagate his Impoſture, he pretended not to deliver a new Religion, but to revive the old Religion God firſt gave to *Adam*: and, by many other ſpecious Pretences of receiving his Revelations from the Angel *Gabriel*, he gained ſeveral Proſelytes. Yet the People of *Mecca*, where he lived, were ſo averſe to his Impoſture, that they reſolved to ſtrike at the Root, and prevent the ſpreading of farther Miſchief, by cutting him off who was the chief Author of it; ſo that he was forced to fly from *Mecca* to *Medinah*, then called *Yathreb*. This was in the Year 622, from which Flight of *Mahomet*, the *Hegira*, or Computation of Time among the *Mahometans*, begins. SECT. 7. Prideaux's *Life of* Mahomet, *p.* 16. Id. 62.

From this time he tells his Diſciples, his Religion was not to be propagated by diſputing, but by fighting. Id. 77.

Accordingly the next Year 623, he fell upon the Traders of *Mecca*, though guarded by 1000 Men, and beat them; and ſpent the reſt of the Year in robbing, plundering, and deſtroying all thoſe who would not come in to him, and embrace his Religion. Id. 78. Id. 86.

The next Year, he continued the ſame Courſe, and fought a Battle with a larger Number of his Oppoſers, in which he was overborn, and himſelf grievouſly wounded. To prevent the ill Effect this Diſgrace might have on the Minds of his Followers, he taught them, that the time of Life being determined by God, they who ſhould be ſlain in Battle, died no ſooner than they muſt otherwiſe have done; and as they died fighting for the Faith, they gained the Crown of Martyrdom, and the Rewards of Paradiſe. Id. 88.

In the Year 627, he was attacked by an Army of 10000 Men, from which Danger he very dextrouſly extricated himſelf; and, the ſame Year, was inaugurated in the ſupreme Authority, and made Head in all things Civil and Religious. Id. 94. Id. 97.

In the Year 629, *Mahomet* had an Army of 10000 Men; ſo that he very ſoon brought moſt Parts of *Arabia* into his Power. Id. 104.

In the Year 630, he turned his Arms towards *Syria*. In 631, all the *Arabs* came in and ſubmitted to him; and, in the following Year, he himſelf died, being 63 Years of Age, according to the *Arabian* Account, which make only 61 of ours; ſo that *Mahomet*, in the ſpace of twenty-three Years, founded a new Religion, and a new Empire, throughout the large Country of *Arabia*, a Country bigger than *Germany*, *Italy*, *Spain*, *France*, *Great Britain* and *Ireland* together: Which, as Dr. *Prideaux* obſerves, "God has permitted, in his all-wiſe Providence, to continue a Scourge "unto us Chriſtians, who having received ſo holy and ſo excellent a Reli- "gion, through his Mercy unto us in Chriſt Jeſus our Lord, will not yet "conform ourſelves to live worthy of it." Id. 115.

This new Government and Religion were in ſome Danger, on the Death of its Founder, by a Competition for the Succeſſion; but *Abubeker*, who ſucceeded, ſoon ſuppreſs'd ſeveral Rebellions, and in particular ſubdued *Moſeilam*, who pretended himſelf a Prophet, in oppoſition to *Mahomet*; and having ſettled his Affairs pretty well at Home, thinks of putting in execution Ockley, *Hiſt.* Saracens, *V.* 1. 10, 17, 20.

Al Koran, *c.* 4. *p.* 70. *c.* 9. *p.* 149. *&c.* execution *Mahomet*'s Commiſſion, of fighting for the Religion of God. He therefore ſends Armies into *Babylon* and *Syria*, and ſummons his Forces together, by this remarkable Letter:

Ockley, ib. *p.* 22.

"IN the Name of the moſt merciful God, *Abubeker*, &c. to the reſt "of the true Believers, Health and Happineſs, and the Mercy and "Bleſſing of God be upon you. I praiſe the moſt high God, and I pray "for his Prophet *Mahomet*. This is to acquaint you, that I intend to "ſend the true Believers into *Syria*, to take it out of the Hands of the "Infidels; and I would have you to know, that fighting for Religion is an "Act of Obedience to God."

Abul Pharajii, Hiſt. Dynaſt. *p.* 90. *p.* 110.

In this ſhort Reign, which was but two Years and a few Months, the *Saracens* made a great Progreſs, beat the Army of the *Greek* Emperor, and ſlew, according to their own Account, fifty thouſand Men, took *Damaſcus*, and enter'd far into *Syria*. *Omar*, who immediately ſucceeded *Abubeker*, reigned ten Years and an half, drove all the Jews and Chriſtians out of *Arabia*; ſubdued *Syria*, *Egypt*, and other Parts of *Africa*, beſides the greateſt Part of *Perſia*; took the City of *Jeruſalem*; and in the Battle of *Yermouk*, as *Abu Obeidah*, the General, wrote to the Calif, they killed one hundred and fifty thouſand, and took forty thouſand Priſoners; and adds, As to thoſe that fled into the Deſarts and Mountains, we have deſtroyed them all, and ſtopped all the Roads and Paſſages; and God has made us Maſters of their Country, and Wealth, and Children.

Ockley, Hiſt. Sarac. *V.* 1. 241. 242.

Othman continued the *Saracen* Conqueſts; the whole *Perſian* Empire fell into his Hands, in the Year of the *Hegira* 31, A. D. 651. and *Syria*, with *Egypt*, were brought into full Subjection. But,

Upon the Death of *Othman*, the Quarrel about the Succeſſion put a conſiderable Stop to the *Saracen* Arms. This ſeems to make the Death of *Othman* a proper Period to the firſt Progreſs of the *Mahometan* Empire and Religion, and a proper End of that Part of Hiſtory that is correſpondent to this Part of Prophecy.

To this Account of the Riſe of the *Mahometan* Religion and Empire, it may be proper to ſubjoin ſome Remarks on the Cuſtoms of this People, the Manner of their making War, and invading their Neighbours.

It was obſerved from *Pliny*, that the *Arabians* wore a ſort of Turbants, or Mitres, on their Heads; that they dreſſed and twiſted their Hair in a particular Manner, ſo that one Party of the *Saracens* was diſtinguiſhed by it from another. It is remarkable, ſays *Ockley*, the Sect of *Ali* have not only a Turbant after a different Faſhion, but they alſo twiſt their Hair after a Manner quite different from the reſt of the Muſſelmans.

Ib. *V.* 2. 87.

Abul Pharajii Hiſt. Dynaſt. *p.* 118.

They uſed alſo the Cuſtom of wearing Beards: *Ebn Hannif*, *Ali*'s Governor of *Baſora*, had his Hair cut off, and his Beard ſpoiled in contempt. *Ubi cum Ebn Haniffum ipſi ab Hali præfectum prehendiſſent, crinibus avulſis, & Barba depilata demiſerunt.* At leaſt, according to *Pliny*, they left ſome Hair, like Muſtachoes, on their upper Lip. So exactly did

did their Dreſs anſwer the Deſcription of Crowns, Faces of Men, and Hair as the Hair of Women. SECT. 7.

The Care of the *Arabians* about their Horſes, and the Excellency of their Breed, are taken notice of by all who mention them.

It is well known, the Manner of invading their Neighbours was by ſudden Incurſions during the Summer Months; retiring again, and diſperſing themſelves to their own Homes, during the Winter; and gathering together the next Spring, for a new Summer's Invaſion.

According to the military Laws and Conſtitutions of the *Mahometans*, War was forbid during the ſacred Months, which were the two firſt and the two laſt: *Aggredi bello hoſtes ſuos omni tempore fas eſſe pronunciavit, (Mohammed) exceptis quatuor menſibus anni, duobus primis, & poſtremis; qui propterea ſacri appellantur.* Al Koran, *c.* 2. *p.* 22. *c.* 9. *p.* 82. Reland, Diſſert. de jure militari Mohammedanorum, *p.* 5.

A ſufficient Number is appointed by the ſame Conſtitutions, to be ſent out yearly, as may make the *Mahometans* equal or ſuperior to the Enemy: *Iſtiuſmodi copiarum eductio, ſingulis annis ad minimum ſemel fieri debet.* Ib. *p.* 10.

Their military Laws make alſo a great Difference between thoſe People they call *Harbi*, and the *People of a Book*. The *Harbi* were either Atheiſts, and Perſons of no Religion, or Idolaters, who did not worſhip the true God, according to any Book of Revelation; theſe were not tolerated in the *Mahometan* Law, but they were to be proſecuted with War, till they embraced the Religion of *Mahomet*. But the *People of the Book* were ſuch as worſhipped God, according to ſome Book of Revelation, as the Jews and Chriſtians; theſe were to be proſecuted with War, till they embrace *Mahometaniſm*, or agree to pay a Tribute: But then they were to be left in Peace, and in the quiet Uſe of their own Religion, even where the *Mahometan* Authority was fully ſettled. Thus the very Laws of *Mahomet* made Proviſion not to kill thoſe who profeſſed the Worſhip of the true God, but only to torment them by their Invaſions, and making them Tributaries. Id. Ib. *p.* 14.

It was moreover a common Injunction to ſpare, as much as poſſible, the Countries they invaded: *Deſtroy not Palm-Trees*, ſays *Abubeker* to *Yeſid*, *nor burn any Fields of Corn, cut down no Fruit-Trees, do no Miſchief to Cattle, only ſuch as ye kill to eat.* Ockley, *V.* 1. *p.* 25.

Yet the military Laws adjudged ſo many Perſons to Captivity, and the Condition of the Women in particular was ſo deplorable, being ſo much in the power of Perſons who gave the greateſt Liberty to their Luſts, that though their Lives were ſpared, many were like to prefer Death itſelf, to the hard Condition to which they were reduced.

Upon the whole, the ſudden Invaſion of the *Saracens*, the ſwift and almoſt incredible Progreſs of their Arms, many Circumſtances peculiar to this People, and their Invaſions, which ſufficiently diſtinguiſh them from all the Invaſions of the Northern Nations, very properly anſwer the Prophetic Deſcription of theſe Locuſts out of the bottomleſs Pit.

CHAP. IX.

TEXT.

13 *And the ſixth Angel ſounded, and I heard a Voice from the four Horns of the golden Altar, which is before God.*

PARAPHRASE.

I farther perceived in my Viſion, when 13
the ſixth Angel ſounded his Trumpet, a Voice, as coming from the golden Altar which ſtood before the Preſence of God, as in the Temple, or from the Altar of Incenſe, the Place of Prayer and Interceſſion; where the Angel having a golden Cenſer, offered Incenſe with the Prayers of all Saints, (*c.* viii. 3.) to expreſs, that no Interceſſion ſhould avail, to prevent any longer the Execution of the following Woes. A juſt Puniſhment of the World, for Sins unrepented of, and of the Church, for great Corruptions unreformed (*l*).

14 *Saying to the ſixth Angel which had the Trumpet, Looſe the four Angels which are bound in the great River Euphrates.*

This Voice from the Altar of Incenſe, 14
was directed to the ſixth Angel who had juſt ſounded his Trumpet, commanding him to ſet the four Angels at liberty, who, for the preſent, were reſtrained in and about the Eaſtern Parts; that their Reſtraint being taken off, they may again execute the Judgments of God, by invading the ſeveral Parts of it.

15 *And the four Angels were looſed, which were prepared for an Hour, and a Day, and a Month, and a Year, for to ſlay the third Part of Men.*

Accordingly, the Reſtraint was taken 15
off from the four deſtroying Angels, and they were permitted to afflict the Inhabitants of the Earth for a determin'd Time; their Reſtraint was taken off but for a Seaſon, as if the very Time was aſcertain'd by Years, Days, Months, and even Hours, in which they have a Permiſſion to puniſh the World, by taking away the Lives of a conſiderable Number of the Inhabitants thereof (*m*).

(*l*) In this Prophecy, as well as in other Paſſages of Scripture, eſpecially the Prophetical, the ſeveral Providences of God are repreſented by the Miniſtration of Angels, whom God ſends as his Meſſengers, to execute his Will. It may be here underſtood, as a Publication of the Purpoſe and Deſign of Providence, from the Horns of the Altar of Incenſe; ſo that no Interceſſion ſhould prevent it.

(*m*) It has been a Queſtion, why theſe Angels are repreſented as *four*. Some Interpreters have ſuppoſed the Number *four* relates either to four Princes, or four Principalities.

TEXT.

16 *And the Number of the Army of the Horſemen were two hundred thouſand thouſand, and I heard the Number of them.*

PARAPHRASE. SECT. 7.

I ſoon perceived in my Viſion, a farther Explication of theſe four deſtroying Angels, let looſe for a determined time, to ſlay a great Part of the Inhabitants of the 16

cipalities. Hence ſome ſuppoſe the four Angels to be one of the *Turkiſh* Princes, and his three Sons, as Mr. *Daubuz*. Mr. *Mede* takes them to be the Tetrarchy, or four Governments of the *Turks* in *Aſia*, *Aleppo*, *Damaſcus*, and *Antioch*; or, according to Sir *Iſaac Newton*, the four Kingdoms of the *Turks* ſeated upon *Euphrates*: that of *Armenia Major*, ſeated at *Miyapharekin*, *Megarkin*, or *Martyropolis*; that of *Meſopotamia*, ſeated at *Moſul*; that of all *Syria*, ſeated at *Aleppo*; and that of *Cappadocia*, ſeated at *Iconium*. But as theſe Governments were not erected till the Death of *Melech Schah*, who died A. C. 1092, they far outrun the Date of the preſent Period, even by ſome hundreds of Years. *Sir* I. Newton, 306. Id. 307.

Nor does there appear any Neceſſity to underſtand the four Angels, either of four Princes, or of four Governments; for the Number *four*, as Mr. *Daubuz* obſerves, is often a Number denoting an Univerſality of the Matters comprized, as in *Jer.* xlix. 36. the *four Winds* ſignify all the Winds. In *Iſa.* xi. 12. *the four Corners of the Earth*, denote all the Parts of the Earth; and in *Ezek.* vii. 2. *the four Corners of the Land*, ſignify all Parts of the Land of *Judæa*. And therefore, with *Philo*, *Four* is a Number of Univerſality in Nature. It ſhould ſeem then a very natural Interpretation of the four Angels, to underſtand them of the whole Power of theſe Deſtroyers, gathered together from the four Corners, or every Quarter of the Land they dwelt in; and ſpreading themſelves towards the four Winds, or the ſeveral Parts of the Earth, without reſtraint. Daubuz, *Symb. Dict. Voc. Numb.* Philo, *de Vita* Moſis, *l.* 3. *p. m.* 519.

The Time here ſpoken of, an Hour, a Day, a Month, and a Year, may alſo be underſtood in general for a limited Time and Seaſon, as in this Prophecy the ten Kings are ſaid to receive Power, as Kings, one Hour with the Beaſt, or at the ſame, and during the ſame time, *Rev.* xvii. 12.

Mr. *Daubuz* ſeems to have expreſſed the general Meaning of theſe Words, very well, the aforeſaid Angels were prepared by God, for a Year, Month, Day, and Hour; namely, ſo as to be ready, upon any Occaſion or Warning, to put this great Event in execution; ſo that there ſeems no neceſſity of making this Time three hundred ninety one Prophetic Days, denoting ſo many Years. It rather ſeems to ſignify, that theſe Incurſions of the Deſtroyer ſhould be under a Limitation, and like the Inroads of an Enemy, who in a ſhort time are beaten back, or, at a ſet time, uſually retire of themſelves. Daubuz, *in loc.* 327.

Some underſtand the third Part of Men, as a ſymbolical Character of the *Roman* Empire, as the *Roman* Empire has been computed to be one third Part of the Earth. And a very learned Perſon ſuppoſes, that the Trumpets principally, if not ſolely, regard *Europe*, the famous το τριτον, or third Part of the World, known in the Days of the Viſion. But, I conceive, this Expreſſion is chiefly deſigned to ſignify many, or a very conſiderable Part; as in the foregoing Parts of this Viſion, (*c.* viii.) the *third Part* of Trees was burned up; the *third Part* of the Sea became Blood; the *third Part* of the Creatures died; a Star from Heaven fell upon a *third Part* of the Rivers; and a *third Part* of the Waters became Wormwood; a *third Part* of the Sun was ſmitten; and the Day ſhone not for a *third Part* of it. And afterwards, the Tail of the Dragon drew the *third Part* of the Stars of Heaven, and did caſt them to the Earth, *c.* xii. 4. A third Part therefore ſeems moſt plainly and naturally to mean a conſiderable Part of the whole; and to deſtroy a third Part of Men, will then ſignify, that the deſtroying Armies, repreſented by the four Angels, now looſed from the Waple *on c.* viii. *v.* 7. Whiſton *on the* Rev. 154.

CHAP. IX.

TEXT.

17 *And thus I saw the Horses in the Vision, and them that sat on them, having Breast-plates of Fire, and of Jacinth, and Brimstone: And the Heads of the Horses were as the Heads of Lions, and out of their Mouths issued Fire, and Smoke, and Brimstone.*

PARAPHRASE.

the Earth; for there appeared a most numerous Army of Horsemen, too many to be expressed almost in plain Numbers, being two hundred thousand thousand (*n*).

As these Armies of Invaders were represented very numerous, so both Horses, and Riders appeared very terrible; the Horsemen appear'd in bright and shining Armour, having Breastplates as of Fire, Jacinth, and Brimstone, which appear'd like a Mixture of Fire and Smoke; and the Horses they rode upon had a terrible Appearance, as well as their Riders: for their Heads look'd fierce as Lions, and they seem'd to cast Fire and Smoke out of their Mouths (*o*).

River *Euphrates*, which had been one of the great Boundaries of the Kingdom of the *Jews*, and was then of the *Roman* Empire, should take away the Lives of a great Number of Persons, whose Countries they should, on this Permission, invade.

(*n*) The Number in the Original is Myriads of Myriads, which I suppose is to be understood of many Myriads; as when we say, Thousands of Thousands, to express many Thousands, or a Company almost innumerable. We can hardly conceive this Number was intended to be the real Muster of any Army whatsoever, which never was known to consist of any thing like two hundred Millions of Horsemen. It seems then to mean, that the Armies of these Destroyers should be principally Horsemen; and that their Numbers should be so great, that the Report of them should be hardly credible.

(*o*) The Colour of Fire is red, of Hyacinth blue, and of Brimstone yellow; these are the Colours of Fire and Smoke mingled together. The learned Dr. *Hammond* observes, these three Colours may be used, (as in prophetic Stile it is ordinary) to express a terrible Appearance, which is commonly represented by a flaming Fire. It is not indeed impossible, as the same learned Interpreter observes with *Grotius*, that by Fire, Smoke, and Brimstone, may be meant Fire-Balls, or Darts, with something burning at the End of them, called *Falaricæ*, Engines of known Use, especially in Sieges; but there is no sufficient Reason, I think, to make it more than Conjecture. There is still less Reason, I conceive, to make these Expressions signify Cannon and Gunpowder, the Use of which was absolutely unknown, some hundred of Years after the time this Prophecy was to be fulfilled, in the successive Order of the Prophecies of this Book. Besides, it is to be observed, this is a Description of the Breastplates of the Horsemen, not only of their Weapons or Engines of War; and seems therefore to describe properly, the Terror of their Appearance, when marching to War.

Hammond, *in loc.*

And

TEXT. *PARAPHRASE.* SECT. 7.

18 *By these three were the third Part of Men killed, by the Fire, and the Smoke, and the Brimstone, which issued out of their Mouths.*

And by these terrible Armies, a great Part of the People whose Countries they invaded, were killed and slain; so that the miserable Inhabitants of those Places suffered all the Evils of Slaughter and Bloodshed, as well as of Rapine and Spoil. 18

19 *For their Power is in their Mouth, and in their Tails; for their Tails were like unto Serpents, and had Heads, and with them they do hurt.*

And the Power of these formidable Armies to do hurt, was so great, that they were likened to those Serpents of which Naturalists speak, with two Heads, one at each End of their Body, capable therefore of doing harm, both with their Mouths and Tails; so that not only was their Front terrible when they marched, but they did great mischief also in their Rear, and wherever they left Parties behind them, in the Countries they had over-run (*p*). 19

20 *And the rest of the Men which were not killed by these Plagues, yet repented not of the Works of their Hands, that they should not worship Devils, and Idols of Gold, and Silver, and Brass, and Stone, and of Wood, which neither can see, nor hear, nor walk.*

Yet notwithstanding these severe Judgments upon the World, for the Corruption of true Religion, they who escaped them were not reformed by them; they still went on to corrupt the Purity of Religious Worship, with downright idolatrous Practices, as well as they gave themselves up to all Unrighteousness and Wickedness: for they worshipped Devils, or Demons; they made Angels, and the Souls of departed Men, as well as the Images of the Saints, the Object of their Prayers and Adoration. 20

(*p*) The Power in the Mouth, and in the Tails, as Serpents, is plainly an Allusion to those Serpents which are supposed to have two Heads, one at each End of their Body, as *Pliny* describes the *Amphisbena*; *Geminum caput Amphisbenæ, hoc est ad caput, & ad caudam, tanquam parum esset uno ore fundi venenum.* A proper Representation of a furious and terrible Invasion. Plinii *Hist. Nat. l.* 8. *c.* 23.

Whether it be farther meant by these Expressions, according to several learned Interpreters, that they did not only do mischief by their Conquests, but also by false Doctrines; that they should not only pull down the States, and destroy the People they invaded, but that they should also plant a false Religion in the Places they conquered; I shall leave entirely to the Judgment of the Reader.

In

TEXT.

21 *Neither repented they of their Murders, nor of their Sorceries, nor of their Fornication, nor of their Thefts.*

PARAPHRASE.

In ſuch a general corrupt State of Religious Worſhip they continued, as might be expected, impenitent, and unreformed in the Iniquities of common Life; ſo that all the abominable Iniquities of the Heathen World were found among them; ſuch as Deceit, Injuſtice, Uncleanneſs, and Debauchery, Poiſonings, and open Murders. Juſt Reaſons why they were viſited with ſo awful Judgments, and why they were given up to the farther Puniſhment of that dreadful Woe that follows under the next and laſt Trumpet (*q*). 21

Hiſtory of the ſixth Trumpet.

THE Period of Hiſtory which correſponds with this Period of Prophecy, is determined by the ſucceſſive Order of Prophecies and Events, to the Times ſoon following the former Hiſtory, which deſcribed the Riſe and amazing Progreſs of the *Saracen* Empire, and *Mahometan* Religion; which, like Locuſts out of a bottomleſs Pit, ſpread themſelves, in a very ſhort time, over a great Part of the World. I ſhall not therefore take notice of Mr. *Mede*'s Application of this Prophecy, to the Riſe and Progreſs of the *Turks*, or *Ottoman* Empire founded by them; though Mr. *Mede*'s great Learning and Reputation have cauſed many others to follow him, yet the Riſe of the *Ottoman* Empire is ſo low, that it is by far too great a Step from A. D. 655. in which the former Prophecy ended. For *Othoman*, the Founder of that Empire, died in the Year of the *Hegira*, 727, A. D. 1326. This Time will farther alſo fall far into the Time of the next Period of Prophecy. Theſe Conſiderations make ſuch Application, I think, inconſiſtent with the Order of the Book itſelf, which it ſeems plainly to mark out to us in ſucceſſive Periods.

Petavii Rat. Temp. *Par.* 1. *l.* 9.

Let us ſee then, whether the Hiſtory of the *Saracen* Empire, in the Times that ſoon followed after the foregoing Prophetick Deſcription of

(*q*) I have render'd the original Word φαρμακειων, Poiſoning, rather than Sorceries, or Witchcrafts. Herein I have followed the learned *Grotius*, *In eadem domo, alii alios veneno necabant.* This wicked Practice of Poiſoning grew general, eſpecially in *Italy*, and, according to Hiſtorians, in the Church of *Rome* itſelf; but the Reader is at liberty to prefer the other Senſe given by Interpreters, and to underſtand by it Witchcrafts, Sorceries, Charms, Exorciſms, and pretended Miracles, by which Men are often ſeduced to Idolatry, and kept in idolatrous Practices. Or we may underſtand, with a learned Author, "the numberleſs artificial Methods of making Men "very religious, without any Virtue," to be what the Scripture calls Sorceries.

Clarke's *Sermons*, Vol. 6. p. 352.

of the Riſe of it, does not anſwer this Deſcription, and is not moſt likely deſign'd by it. SECT. 7.

One conſiderable Mark of this Period, is looſing the four Angels which were bound in the great River *Euphrates*, *v.* 14. ſignifying, That the Providence of God had, for ſome time preceding this Period, laid a Reſtraint upon theſe furious Invaders of their Neighbours, and the Progreſs of their Impoſture.

Accordingly we find, that upon the Death of *Othman*, about the Year 655, there were great Contentions concerning the Succeſſion; *Ali*, *Moawiah*, *Telha*, and *Zobeir*, (or *Azzobeir*) had each of them a conſiderable Party to advance them to the Califate, or Succeſſion in the *Saracen* Empire. Theſe Pretenſions occaſioned ſeveral Quarrels, which put a Stop to the foreign Conqueſts of the *Saracens*, and ended in the almoſt entire Ruin of *Ali*'s Family, and therein of *Mahomet*'s own; for *Ali* had married *Mahomet*'s Daughter. Ockley, *Hiſt.* Sarac. *V.* 2.

At the Death of *Othman*, *Moawiah* was Governor of *Syria*, and *Amron* of *Egypt*. *Ali*, at the firſt, obtained a complete Victory over *Telha* and *Zobeir*, two of his Competitors; yet *Moawiah* and *Amron* reſolved to ſtand it out to the laſt againſt *Ali*. Theſe Contentions occaſioned the Deaths of ſo many Perſons, that at laſt three Men, zealous for the *Saracen* Affairs, agreed to kill all the three Pretenders to the Califate: One of them ſtruck *Moawiah* in the Reins, but the Wound proved not mortal; another of them miſtaking for *Amron*, a Perſon whom *Amron*, being indiſpoſed, had appointed to ſupply his Place, that Day in the Moſque, killed him dead on the Spot; and going to Execution, ſaid without any Concern, I deſign'd *Amron*, but God deſign'd another. The third of theſe Conſpirators had better Succeſs in the Execution of his Deſign againſt *Ali*; for he gave him a mortal Wound in the Head, as ſoon as he came into the Moſque, of which he died in a few Days. The Contention did not end with the Death of *Ali*; it continued a long time between his Family and the Family of *Moawiah*; *Haſan*, *Ali*'s eldeſt Son, was forced to abdicate in favour of *Moawiah*; *Hoſein*, *Ali*'s ſecond Son, with ſeveral of his Family, was killed in the Field: yet ſtill many Diſturbances were occaſioned by the Friends of *Ali*'s Family, and the Enemies of *Moawiah*'s. *Almochter*, pretending to revenge the Death of *Hoſein*, is made Calif by his Party, A. D. 685. he purſued all who had a Hand in the Death of *Hoſein*, and deſtroyed them with Variety of Deaths; he never pardoned any of thoſe who declared themſelves Enemies of the Prophet, nor thoſe whom he could believe to have dipt their Hands in *Hoſein*'s Blood, or that of his Relations; ſo that 'tis ſaid, that he killed near fifty thouſand Men of thoſe People, without reckoning thoſe who were ſlain in the Battles which he fought. Id. 43--47. Id. 72. Id. 73. Id. 74. Id. 77. Id. 95. Id. 301. Id. 315.

Theſe inteſtine Diviſions and Quarrels bound up the *Saracens* from their uſual Invaſions and Incurſions, and kept them about the River *Euphrates*, near which moſt of their Battles between each other were fought. *Moawiah* found it neceſſary to make a Peace with *Conſtantinus Pogonatus*, Emperor of *Conſtantinople*, and even agree to pay him a conſiderable Tribute; Zonaras Annal. Tom. 3. Bizari Rerum Perſicarum Hiſt. 168.

Abul Pharajii Hiſt. Dynaſt. *p.* 128.

bute; and *Abdolmelick*, one of his Succeſſors, was obliged to make a like Peace, on promiſe of paying Tribute to *Juſtinian* II. the *Greek* Emperor.

Thus were the deſtroying Angels bound up for about fifty Years, during the Reigns of *Ali*, *Moawiah* the Firſt, *Yeſid*, *Moawiah* the Second, *Merwan*, and *Abdolmelic*, Caliſs of the *Saracens*.

But then, theſe deſtroying Angels were looſed again; the Divine Providence took off the Reſtraint of the *Saracen* Invaſions. *Walid* united the Power of the *Saracen* Empire, and invaded the Weſtern Parts of *Europe* with ſuch numerous Armies, and ſwift Succeſſes, as threatned the Loſs of all *Europe*, and even to extinguiſh the Chriſtian Name and Religion.

The *Saracens* paſſed over into *Spain*, A. D. 713. The next Year, they obtained a complete Victory over a numerous Army of the *Spaniards*; they who ſpeak the leaſt, ſay it was an Army of one hundred thouſand fighting Men: what Number was killed, was not known; I ſuppoſe, ſays our Hiſtorian, they were ſo many, it was hard to count them. For this only Battle robbed *Spain* of all its Glory, and in it periſhed the renowned Name of the *Goths*. After this Battle, the *Saracens* divided their Forces, and ſoon over-ran the whole Country; ſo that in three or four Years, they were poſſeſſed of all *Spain*, except a few inacceſſible Places in the Mountains, and which the *Saracens* ſlighted. The Miſery of this Invaſion, ſo agreeable to the Prophetic Deſcription, is ſo well expreſſed by the Hiſtorian, that I ſhall give it in his own Words:

Mariana, *Hiſt.* Spain, *l.* 6. *c.* 9.

Id. *l.* 6. *c.* 10.

"Certain it is, *Spain* was now in a deplorable Condition, almoſt all "brought under the Dominion of the *Moors*; there was no Sort of Mi- "ſery but the Chriſtians endured; Women were raviſhed from their "Huſbands, Children from their Parents, and all they poſſeſſed taken "from them, without any Redreſs to be hoped for. The Country yiel- "ded not its uſual Product, both in regard of the Unſeaſonableneſs of the "Weather, and for Want of Labourers; the Churches were profaned "and burnt; dead Bodies lay about the Streets and High-ways, and no- "thing was to be ſeen or heard, but Sighs and Tears: nor was there any "Calamity but what *Spain* groaned under, God permitting the Innocent "to ſuffer with the Guilty, to puniſh the horrid Wickedneſs of thoſe "Times."

But the *Saracens* did not confine their Ravages to *Spain*; they ſoon paſſed the *Pyrenæan* Mountains into *France*. After many Ravages in ſeveral Parts of the Country, they came to a deciſive Battle with *Charles Martel*, in which *Abdirachman* was killed, with his numerous Army. This Victory ſecured the State of Chriſtianity, which would likely have been the Prey of thoſe barbarous Invaders, if they had then gained a Victory over the *French*, and poſſeſſed themſelves of their Country, which was then the only Rampart of Chriſtianity, as a judicious Hiſtorian obſerves. The Infidels, as another Hiſtorian obſerves, advanced as to a certain Victory; whereupon enſued one of the bloodieſt Battles, and moſt obſtinate Fights, that has been ſeen in the World; of the *Moors*, there

Mezerai, *Hiſt.* France, *V.* 1. *p.* 193.

were four hundred thouſand, with their Wives and Children, as deſigning to dwell in *France*. . . . . The Slaughter was incredible; three hundred and ſeventy thouſand *Moors* were killed, and among them their General. This fortunate Battle was fought, ſays *Mariana*, in the Year of our Lord, 734, twenty one after the Conqueſt of *Spain*. It put a full Stop to the farther Progreſs of the *Saracen* Arms in *Europe*, and gave Courage and Strength to the remaining Chriſtians in *Spain*; ſo that in time they drove the *Saracens* quite out of their Country alſo. SECT. 7. Mariana, Hiſt. Spain, *l.* 7. *c.* 2.

There is another Part of this Prophetick Deſcription, which deſerves particular Notice, and which ſeems to point out this Period of Hiſtory for the Accompliſhment of it: The reſt of the Men, who were not killed by theſe Plagues, yet repented not of their Idolatry; the Worſhip of Saints and Images, which ſo nearly reſembled the Heathen Idolatry, had made great Advances about this time. *Leo Iſaurus*, Emperor of the Eaſt, was much concerned at it; it gave great Offence to the *Mahometans*, and often provoked them to perſecute the Chriſtians as Idolaters. In the Eaſt, *Leo Iſaurus*, and his Son *Conſtantinus Copronymus*, at this very time endeavoured to put a ſtop to theſe idolatrous Cuſtoms of worſhipping Images; and, in order to prevent it, ordered all Images to be taken out of the Churches. But theſe Endeavours to preſerve the Church from Idolatry, and remove this juſt Prejudice againſt the Chriſtian Worſhip, were warmly oppoſed by the Biſhops of *Rome*. The Emperor *Leo* had ſent his Orders into *Italy*, A. D. 726. to remove Images out of the Churches there: The then Pope of *Rome*, *Gregory* II. confirmed the Worſhip of Images by a Synod, and rejected the Order of the Emperor, with ſevere Reproaches on himſelf; and finally, according to *Baronius*'s own Account, he excommunicated the Emperor, and, on that pretence, forbad all Payment of Taxes to him in *Italy*, and freed the People from all manner of Obedience to him, as their Prince. *Tandem & anathematis pœnam, ita quoque Baronius, coque prætextu interdictum, quo Tributa Italica ſiſteret, & obedientiam omnem, tam civilem quam eccleſiaſticam, toto Occidente, deinceps, exhiberi, Græco Imperatori prohiberet.* Spanhemii Hiſt. Eccleſ. Secul. viii. *c.* vii. *p.* 1304. Id. Ib. *and* Mezeray Hiſt. France, *V.* 1. 198.

This Defence of the idolatrous Worſhip of Images, was ſo obſtinate, that at length it prevailed to a ſolemn Confirmation of it, by the Authority of Councils, both in the Eaſt and Weſt; ſo far were they from repenting of their Abominations.

And this brings us to the End of the ſecond Period of Prophecy, and within a very few Years of the Beginning of the third Period, in the temporal Power of the Popes of *Rome*; which was, in ſome ſenſe, the ſeventh, or, in another ſenſe, the eight Head of *Roman* Government, as we have before obſerved, to which the following Viſions of this Revelation relate. *Preface.*

CHAP. X.

SECT. 8. *Interval between the Second and Third Periods.*

CONTENTS.

THE foregoing Chapters have given us a Prophetic Deſcription of the two firſt Periods, or of the State of the World and Church, under the Perſecution of *Rome* Heathen; of the Troubles occaſioned by the Invaſions of the Northern Nations, which broke the Power of the *Roman* Empire, and divided it into ſeveral new Governments; and finally, of the Riſe and Progreſs of the *Mahometan* Religion and Empire, which cauſed ſo many Evils throughout the greateſt Part of the World, both in the Eaſtern and Weſtern Empires.

This tenth Chapter ſeems to be an Interval between the ſecond and third Periods, in which the Scene of the Viſion alters, Preparation is made for a new Prophecy, repreſenting a new State of the World and Church, for a new Period of *Forty-two Months, a Time, Times, and half a Time*, or *Twelve hundred and ſixty Days*, being the Days of the *Voice of the ſeventh Angel, when the Myſtery of God ſhall be finiſhed.*

The Scene of Viſion is repreſented different from the foregoing; it is not now before the Throne of God in Heaven, as in the fourth Chapter, but on Earth, as the firſt Scene, Chap. 1. For St. *John* ſaw *an Angel come down from Heaven*, (v. 1.) the *Angel ſtood on the Sea, and on the Earth*, and *he lift up his Hand to Heaven*, (v. 5.) when he ſware that *Time ſhould be no longer*, (v. 6.)

This Introduction to the third Period, repreſents an Angel coming down from Heaven, with a *little Book open in his Hand.* A Voice from Heaven directs St. *John* to *take the little Book from the Angel, and to eat it up*; becauſe he was ſtill to continue his Prophecy, and to reveal many Things contained in it: For he was to prophefy again, before, or concerning *many People, and Nations, and Tongues, and Kings*, (v. 11.) Or he was to repreſent, in new Prophetic Deſcriptions, the State of the Church and World, in the Period, or Times that ſhould ſucceſſively follow

the former Times of which he had already propheſied, and which was to contain a Prophecy, as is afterwards declared, for the ſpace of twelve hundred and ſixty Prophetical Days. The Meaning of which will be beſt explain'd by a Paraphraſe upon the Repreſentations themſelves. SECT. 8.

TEXT.

1 *AND I ſaw another mighty Angel come down from Heaven, clothed with a Cloud, and a Rainbow was upon his Head, and his Face was as it were the Sun, and his Feet as Pillars of Fire.*

2 *And he had in his Hand a little Book open, and he ſet his right Foot on the Sea, and his left Foot on the Earth.*

PARAPHRASE.

AFTER my former Viſion, related in the foregoing Part of this Prophecy, I beheld another Viſion, introductory to a farther Revelation concerning the State of the Church and World; for I beheld a mighty Angel coming down from Heaven: He appeared as clothed with a Cloud; a Mark of great Power and Majeſty: A Rainbow, the Symbol of God's Covenant and Mercy, was on, or round, his Head; and his Appearance was very glorious, for his Face ſhone with a Luſtre like the Brightneſs of the Sun, and his Feet wirh a Splendor, as if they had been a Flame, or Pillars of Fire (*a*). 1

And the Angel whom I beheld coming down from Heaven, held a little Book, or Roll, open in his Hand, the remaining Part of the ſealed Book, or Roll, which the Lamb had opened; and when he was come down to our Globe, he 2

(*a*) To come in the Clouds, or with the Clouds of Heaven, is among the *Jews* a known Symbol of divine Power and Majeſty. It may refer to the Expreſſion of the Pſalmiſt, *Thou art very great, thou art cloathed with Honour and Majeſty, thou covereſt thyſelf with Light as with a Garment*, Pſalm civ. 1, 2. alluding to the bright and ſhining *Cloud*, in which the divine Preſence was uſed to appear. *Grotius* obſerves a like Notion among the Heathen, that they repreſented their Deities appearing covered with a Cloud: *Annot. on* c. i. 7.

tandem venias precamur
Nube candentes humeros amictus
Augur Apollo.

Horat. Carm. *l.* 1. *Od.* 2.

A Rainbow, by its natural Properties, as a gentle Rain while the Sun ſhines, was a proper Emblem of God's Covenant with Mankind after the Flood, and fit to be made a Sign that God is always mindful of his Covenant and Promiſe. The Brightneſs and Splendor of the Sun, and of Fire, were alſo proper Figures to expreſs the Majeſty of a divine Appearance. *Annot. on* c. i. 7.

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TEXT.

PARAPHRASE.

ſtood upon it, having one Foot on the Sea, and the other on the Earth, the chief Parts of which it conſiſts; the Prophecies yet to be reveal'd out of the li tle Book or Roll, relating to the greater Part of the Inhabitants of the World (*b*).

3 *And cried with a loud Voice, as when a Lion roareth: and when he had cried, ſeven Thunders uttered their Voices.*

This mighty Angel ſtanding on the 3
Earth and Sea, made Proclamation with a Voice, loud, ſtrong, and awful as the Roar of a Lion. Upon which I heard ſeven diſtinct Voices, as from the Clouds of Heaven, and loud as Thunder.

4 *And when the ſeven Thunders had uttered their Voices, I was about to write, and I heard a Voice*

As I was about to write down what 4
was ſpoke from the ſeven Thunders, I was forbid by another Voice from Heaven, ſaying unto me, Do not write down what the Voices from the ſeven Thun-

Sir I. Newton, 269.

(*b*) It is an Obſervation of a great Author, that this Deſcription of an Angel coming down from Heaven, is in the Form in which Chriſt appeared at the Beginning of this Prophecy; and it may farther direct us to underſtand, this mighty Angel of Chriſt, that he appeared having a little Book opened in his Hand. The ſame illuſtrious Interpreter judiciouſly remarks, "That this little Book is the ſame that he "had newly opened; for he received but one Book from him that ſat upon the "Throne, and he alone was worthy to open it." It does not ſeem to be another Book, as ſome have thought, but the Remainder of the ſame Book or Roll, which the Lamb took out of the Right-hand of him that ſat on the Throne, (*c*. v. 7.) It may be called a little Book or Roll, being only the Remainder of what had been opened or revealed already, the ſeventh and laſt Seal, and ſo the whole Book had been opened before, (*c*. viii.) This ſeems the plaineſt and eaſieſt Account of the little Book, as well as moſt agreeable to the Order of the Prophecies, this containing what was to happen *in the Days of the Voice of the ſeventh Angel, when he ſhall ſound*, (v. 7.) Earth and Sea are, in Scripture-Language, a Deſcription of our World, or this terraqueous Globe, as the Heavens and Earth are a Deſcription of the Univerſe in general, or the whole viſible Creation; and ſo the Inhabitants of the Earth and Sea ſeem in this Prophecy to mean the Inhabitants of this World: *Wo unto the Inhabitants of the Earth and Sea, for the Devil is come down unto you*, (*c*. xii. 12, 13.) that is, when the Dragon was caſt down unto the Earth.

By the Earth, the *Jews* underſtood, as Sir *Iſaac Newton* obſerves, *p*. 276. the great Continent of all *Aſia* and *Africa*, to which they had acceſs by Land; and by the Iſles of the Sea, they underſtood the Places to which they ſailed by Sea, or the ſeveral Parts of *Europe*: and hence, in this Prophecy, the Earth and Sea are put, he obſerves, for the Nations of the *Greek* and *Latin* Empires: In this Senſe the Angel putting his right Foot on the Sea, and his left Foot on the Earth, will repreſent him ſtanding with one Foot on *Aſia*, and another on *Europe*; to ſignify, the Prophecies he was to reveal, would relate to both the Empires of the Eaſt and Weſt: but I think the former Senſe the more natural.

ders

TEXT.

Voice from Heaven, saying unto me, Seal up those Things which the seven Thunders uttered, and write them not.

5 *And the Angel which I saw stand upon the Sea, and upon the Earth, lifted up his Hand to Heaven,*

6 *And sware by him that liveth for ever and ever, who created Heaven and the Things that therein are, and the Earth and the Things that therein are, and the Sea and the Things that are therein, that there should be Time no longer.*

7 *But in the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God should be finished, as he hath declared to his Servants the Prophets.*

PARAPHRASE. SECT. 8.

ders have uttered, that they may not be publickly revealed in this Prophecy (*c*).

But though I was not allowed to reveal what the seven Thunders had uttered, yet the Angel proceeded to give a farther Revelation of the Providence of God towards the World, and his Church in general; and to confirm the Truth and Certainty of his Revelation, he took his Oath in the most solemn Manner; for lifting up his Hand to Heaven, he sware by the eternal God, the Creator of all Things, that the Time of the glorious State of the Church, though sure to be accomplished, according to God's Promise, in its due time, should not be as yet. But in the next Period, or in the Days of the Voice of the seventh Angel, who was yet to sound the Mystery of God, in his Providence toward the Church, should be perfected; and then, as he had promised in the Prophetic Oracles, the glorious State of the Church should be no longer deferr'd (*d*). 5 6 7

I

(*c*) When a Voice from Heaven commanded the Apostle not to reveal what was spoken by these Voices, it would be ridiculous to go about to explain it. It is sufficient to observe, it was not proper to remain on Record a public Revelation to the Church in general, however proper it was to be revealed to the Apostle in particular, which might be for many wise Reasons; though, for what particular Reasons, must be as unknown to us as the Revelation itself is.

(*d*) That *Time should be no longer*, does not mean, that Time itself should be no more, in the Original, χρονος ουκ εσται ετι, is literally, *The Time shall not be yet.* Some understand it, that the Time of fulfilling the Prophecy should be no longer delayed; or, as *Grotius* on the Place, *Non diu erit quin arcanum Dei impleatur:* But, I think, both the Intention of the Prophecy, and the more literal Meaning of the Expression, better agree with Mr. *Daubuz*'s Interpretation: "The Angel in the Vision declares "upon Oath, that the glorious State of the Church shall not be as yet; but that "however, it would not be long to it: for in the Days of the Voice of the seventh "Angel, when he shall sound," (that is, in the Period of Prophecy to which the Remainder of the Book yet unrevealed relates, under the seventh Trumpet) "the Daubuz *on the Place.*

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TEXT.

8 *And the Voice which I heard from Heaven ſpake unto me again, and ſaid, Go, and take the little Book which is open in the Hand of the Angel which ſtandeth upon the Sea, and the Earth.*

9 *And I went unto the Angel, and ſaid unto him, Give me the little Book. And he ſaid unto me, Take it, and eat it up, and it ſhall make thy Belly bitter, but it ſhall be in thy Mouth ſweet as Honey.*

10 *And I took the little Book out of the Angel's Hand, and ate it up, and it was in my Mouth ſweet as Honey: and as ſoon as I had eaten it, my Belly was bitter.*

11 *And he ſaid unto me, Thou muſt propheſy again before many People, and Nations, and Tongues, and Kings.*

PARAPHRASE.

I was then directed by another Voice 8
from Heaven, to go up to the Angel, who ſtood upon the Sea and the Earth, and receive from him the little Book which he held open in his Hand.

I thereupon did as the Voice from 9
Heaven commanded me, and deſired the Angel to give me the little Book, which he did; ſaying unto me, Take this little Book, conſider it carefully, and digeſt it well in thy Mind; and thou ſhalt find, in the Events it ſhall reveal unto thee, an Occaſion for Comfort and Joy, for Grief and Sorrow.

I accordingly took the little Book out 10
of the Angel's Hand, and deeply meditated on the Contents of it; and found it to contain in part, Things of great Conſolation, and in Part, Things that gave me great Concern and Sorrow.

And the Angel from whom I had re- 11
ceived the little Book, acquainted me, that I was to conſider the Prophecies contain'd in it, were not intended only for my private Inſtruction and Meditation; they were Prophecies which concern'd the Public, many Nations, and People, which I was to publiſh in farther Revelations, for the public Uſe and Benefit of the Church (*e*).

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"Myſtery of God ſhall be perfected, as he had declared to his Prophets." This was a Conſolation proper to the general Deſign of the Prophecy, as there was but one Period of Time yet remaining, *viz.* during the Voice of the ſeventh and laſt Angel; and then the Accompliſhment of the Promiſes, in the happy and glorious State of the Church, ſhould be accompliſhed and fulfilled, without any farther Delay. This was however attended with a moſt uſeful Caution, That the Church is to prepare, in this Period, for new Trials of Faith and Patience; tho', in the end, the Myſtery of God ſhall be finiſhed, or perfected.

(*e*) To eat, ſays Mr. *Waple*, ſignifies to meditate and to digeſt divine Truths.

Thy

CHAP. XI.

SECT. 9. *The Third Period.*

CONTENTS.

WE are now come, in this eleventh Chapter and the following, to the third and longeſt Period of this Prophecy, diſtinguiſhed by the ſeven Vials, as the former were by ſeven Trumpets, and ſeven Seals. As this is a Period much longer than either of the foregoing, it ſeems to have a more full and copious Deſcription; and the State of it is repreſented by ſeveral Prophetic Images, as by meaſuring the Temple, by the Prophecy of two Witneſſes; by the Viſion of a Woman flying into the Wilderneſs; and the Repreſentation of one wild Beaſt riſing out of the Sea, and of another coming up out of the Earth.

So that here are two diſtinct Repreſentations of the State of the Church during this Period; and another Repreſentation of the perſecuting Power from whence this afflicted State of the Church ſhould proceed; and, in the End of this, as in each Period, here is a Repreſentation of the Church's Deliverance out of its afflicted State. And, in particular, the Afflictions of the Church are to end with this Period, in the moſt happy and glorious State of Peace and Proſperity, of Truth, Purity, and Protection; and not to be ſucceeded, in a very ſhort time, by a new Period of Troubles and Afflictions, to try the Faith and Patience of the Saints, as the former were.

Thy Words were found, ſays the Prophet, *Jer.* xv. 16. *and I did eat them, and thy Word was unto me the Joy and Rejoicing of mine Heart.* Our bleſſed Saviour uſes the ſame metaphorical Expreſſion, when he ſpeaks of himſelf as *the Bread of Life*, in many Paſſages of the ſixth Chapter of St. *John*. As this Prophecy was to reveal the Providences of God, during the Period of the ſeventh Angel, in which, as there was a Revelation of great Oppoſition to true Religion, and Perſecution of the faithful Profeſſors of it, ſo was there alſo a Revelation of divine Protection, during the time of Trial, and of a ſure Accompliſhment of the promiſed glorious and happy State of the Church in the End. The Meditation of ſuch a State of Providence might well occaſion a Mixture of Joy and Grief in the Apoſtle's Mind, as it is like to do in the Minds of all who ſo underſtand it, and conſider it.

It

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It appears, that the Repreſentation of the two Witneſſes, of the Woman in the Wilderneſs, and of the Beaſt, are ſeveral Repreſentations of the ſame Time, or Period, in different Views. The Time for the Witneſſes to prophecy in Sackcloth, is a thouſand two hundred and threeſcore Days, (*c.* xi. 3.) The Woman is nouriſhed in her Place in the Wilderneſs, for a Time, and Times, and half a Time, (*c.* xii. 14.) or three Years and a half, equal to twelve hundred and ſixty Days, according to the ancient Year of three hundred and ſixty Days. And ſo the Prophecy itſelf interprets it, (*c.* xii. 6.) *And the Woman fled into the Wilderneſs, where ſhe hath a Place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore Days.* It is farther obſerved concerning the Period of the Beaſt, that Power was given to him to continue *forty and two Months*, a Time equal *to three Years and an half*, or *twelve hundred and ſixty Days.* They are therefore to be looked upon as different Deſcriptions of the ſame Period, for the more diſtinct Explication of the Prophecy, and greater Certainty of its true Meaning.

But, before we enter upon the particular Meaning of each Repreſentation, it may be proper to obſerve ſomething as to the proper Time of this Period, as to its Beginning, and Continuance.

As Interpreters, for very different Reaſons, have fallen into very different Accounts of both, it has occaſioned no little Uncertainty and Diſorder in the different Interpretations given of it.

The Papiſts are very unwilling Proteſtants ſhould find any of the Corruptions of the *Roman* Church in this Prophecy; they have therefore uſed all their Art and Learning, to finiſh all the Prophecies in this Book, in much leſs time than twelve hundred and ſixty Years, in the Downfall of *Rome* Heathen, when the Empire became Chriſtian, under *Conſtantine*, A. D. 323. They muſt therefore make the Time of this Period, no more than twelve hundred and ſixty natural Days, or three common Years and a half. And in this, the Biſhop of *Meaux* greatly triumphs over the Proteſtant Interpreters, that they ſhould make a Year not to ſignify one Year, but three hundred and ſixty Years.

Avertiſſement, *p.* 357.

There are alſo ſome learned Interpreters among Proteſtants themſelves, who think the whole Prophecy reaches but to a ſmall Period of Time. *Grotius*, and after him Dr. *Hammond*, in ſupport of that Opinion, make the Duration of this Period much leſs than twelve hundred and ſixty Years; for to underſtand the twelve hundred and ſixty Days, according to the Stile of Prophecy, for ſo

Grotius *on* Rev. ii. 10.

ſo many Years, is inconſiſtent with their favourite Schemes, and muſt quite overthrow them. SECT. 9.

But it appears, I conceive, from many Reaſons, that the Opinion which aſſigns a ſhort time to the whole Prophecy, is without all Foundation, and expreſsly contrary to the Intent of the Prophecy, which is to extend to the Day of Judgment. Vid. *Præface.*

It is alſo a conſiderable Circumſtance, to ſtrengthen the Interpretation of Days by Years, that as it is agreeable to the Stile of Prophecy, it is moſt agreeable to the Plan of this Prophecy. It is a good Rule of *Grotius*, that the Circumſtances of the Subject ought to direct how we are to underſtand an Expreſſion: *Vox Hebdomadis generalis eſt, & tam de Annis quam de Diebus, rebuſque aliis accipi poteſt, quomodo autem accipienda ſit, docere nos debet loci cujuſque materia.* Let us then ſee, how juſtly preferable the Prophetick Interpretation of a Day for a Year is in this Place. Grotius, ib.

It is agreeable to the antient Stile of Scripture, in the Days of *Moſes*, (Numb. xiv. 34.) *After the Number of the Days in which ye ſearched the Land, even forty Days, each Day for a Year, ſhall you bear your Iniquities, even forty Years.* The Puniſhment of the People was to be as many Years as the Days of their Tranſgreſſion; ſo that each Day for a Year, ſeems an Alluſion to ſome known Method of counting, in which Days were anſwered by Years.

The Prophetick Stile of *Ezekiel* farther confirms it, (*Ezek.* iv. 6.) The Prophet is directed *to lie on his right Side, and bear the Iniquity of the Houſe of* Judah *forty Days.* This is explained to ſignify, according to the Stile of Prophecy, ſo many Years: I have *appointed thee each Day for a Year*, or, as in the Margin, *a Day for a Year, a Day for a Year.* So that, in this figurative Interpretation, each Day in the Prophetick Repreſentation, is to be anſwered by a Year in the Hiſtorical Event.

In the Prophecy of *Daniel*, this Manner of Prophetick Expreſſion is uſed again, (*Daniel* ix. 24.) *Seventy Weeks are determined upon thy People, and upon thy holy City, to finiſh the Tranſgreſſion, to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlaſting Righteouſneſs, and to ſeal up the Viſion and Prophecy, and to anoint the moſt Holy.* All who conſider this a Prophecy relating to the Meſſiah, for which there are abundant and unanſwerable Reaſons, muſt conſider the ſeventy Weeks as ſo many Times ſeven Years, not as ſo many Weeks of natural Days.

It is a Criticiſm below ſuch great Men as *Grotius*, and the Biſhop of *Meaux*, that becauſe *Hebdomas* ſignifies a Number of

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ven, it may ſignify ſeven of any Thing, according to the Circumſtance of the Place; and therefore a Week, (*Hebdomas*) which is ſo called becauſe it contains ſeven Days, may ſignify ſeven Years. A Week primarily ſignifies ſeven Days, and properly nothing but ſeven Days: a Week (*Hebdomas*) never did naturally ſignify ſeven Years, and only can do ſo, as the figurative Expreſſion of Prophecy puts a Day to ſignify a Year.

The particular Circumſtances of this Prophecy add a farther Strength to this Interpretation, that the 1260 Days are to be underſtood of ſo many Years.

The Order of the Prophecies of this Book ſhew, that theſe 1260 Days contain the whole Time of the third Period; or, all the Time wherein the Witneſſes propheſy, the Woman is in the Wilderneſs, and the Beaſt has Power given unto him: that is, all the Time of the laſt State of the Church's Sufferings, to that glorious State of the Church, when Satan ſhall be ſhut up in the bottomleſs Pit for a thouſand Years. In this Period the ſeven Vials of God's Wrath are to be poured out, and all the hiſtorical Events that relate to them accompliſhed; this Period is to laſt till the Myſtery of God ſhall be finiſhed. Theſe Events are too many, and the Times in which they are to be accompliſhed too long, to be comprized within three Years and a half, or 1260 natural Days.

The Order of the Periods ſhew this third is not to begin, until the two former are paſſed; until the Nations which had deſtroyed the *Roman* Empire, had divided it among themſelves; till the Imperial Government of *Rome* was paſſed away, as the preceding Forms of Government were before it; till another Form of Government ſhould be eſtabliſhed in *Rome*, which, on ſome Accounts, ſhould be called the ſeventh, and on other Accounts the eighth Form of Government; when *Rome*, once the powerful Miſtreſs of the World, after ſhe had loſt her Dominion, and ſeemed to loſe it without Hope of Recovery, ſhould be reſtored to Power and Empire again, which was to continue during the 1260 Days of this Period, and then to be utterly overthrown, and never to riſe again.

Vid. Prof. ee.

Now, as a great Variety of concurring Circumſtances ſhew the Beginning of this Period, about the Year 756, when the Popes were inveſted with the temporal Dominion of *Rome*, in which only Time, the ſeveral Deſcriptions of this Period do all exactly agree; the 1260 Days of this Prophecy are to laſt ſo long as this Power is to continue: which ſeems evidently to ſhew, that we are not to underſtand 1260 natural Days, the Time of

this Period, but ſo many Prophetick Days, in which a Day is given for a Year. SECT. 9.

It being neceſſary to premiſe ſo much concerning the Prophetick Account of Time in this Period, I ſhall only farther obſerve, that we have three diſtinct Repreſentations of it in the 11th, 12th, and 13th Chapters.

The Firſt, by the Figure of meaſuring the Temple, and propheſying of the two Witneſſes.

The Second, by the Figure of the Woman in the Wilderneſs. And,

The Third, by the Power and Perſecution of the Beaſt.

I proceed to explain each of theſe, as they are ſeverally repreſented, in their Order.

Firſt Deſcription of the third Period.

TEXT.

1 *AND there was given me a Reed like unto a Rod, and the Angel ſtood, ſaying, Riſe, and meaſure the Temple of God, and the Altar, and them that worſhip therein.*

2 *But the Court which is without the Temple leave out, and meaſure it not: for it is given unto the Gentiles, and the holy City ſhall they tread under Foot, forty and two Months.*

PARAPHRASE.

AFTER this, I beheld in the Viſions of Prophecy, a new Repreſentation of the future Providence of God, towards the Church and World; for there was a meaſuring Rod put into my Hand, with which I was directed to meaſure the Temple, and the Court wherein the Altar ſtood, in which the Prieſts worſhipped God, and performed the Duties of their Office, and into which ſuch as offered private Sacrifices for themſelves were admitted. A proper Repreſentation of the true Worſhip of God, and of ſuch as were true Worſhippers of him. 1

But as to the other Court of the Temple, the Place where the *Iſraelites* were uſed to aſſemble, when they come up to the Temple to worſhip, I was directed not to meaſure it, for this Reaſon, that it ſhould become common and profane, being permitted to be uſed and poſſeſſed by Gentiles. A fit Repreſentation of great Corruption in the common and uſual Worſhip of God, by Heathen Doctrines and idolatrous Modes of Worſhip: 2

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TEXT.

PARAPHRASE.

ſhip: Which State of Corruption, I was informed, was to continue for the Space of forty two Prophetick Months, or twelve hundred and ſixty Years (*a*).

3 *And I will give power to my two Witneſſes, and they ſhall propheſy a thouſand two hundred and threeſcore Days, clothed in Sackcloth.*

Yet in this prevailing State of Corruption, God will raiſe up Witneſſes to the Truth, who ſhall ſufficiently teſtify againſt the prevailing falſe Doctrines, and idolatrous Worſhip, and denounce the Judgments of God againſt the Apoſtacy. Theſe Witneſſes, like the Prophets of old, ſhall propheſy in Garments of Mourning, and meet with great Oppreſſion; yet they ſhall perſevere with an immoveable Chriſtian Courage, to aſſert the 3

(*a*) A meaſuring Rod was a Sort of Pole about ten Feet long, made of a kind of Reed, which was both ſtrong and light, ſuch as was commonly uſed in meaſuring Buildings and Lands. *Lightfoot* obſerves, "That, (beſides the Prieſts who minſtred in the Court where the Altar ſtood) Perſons offering a Sacrifice came into the Court of the Altar, to preſent their Sacrifice before God, and lay their Hands upon it."

Lightfoot, *Temple-Service*, c. 1.

This Repreſentation ſeems to be taken from the Prophet *Ezekiel*'s Viſion, (*c.* xl.) in which he beheld a Perſon with a meaſuring Rod, taking the Dimenſions of the Buildings of a Temple; ſhewing the Prophet, in Viſion, the Model or Plan of a new Temple, to encourage the Jews to Faithfulneſs in their Religion, with the Hopes of ſeeing the Temple, and true Worſhip of God reſtored again. The Temple and Temple-Worſhip was a proper Figure of Chriſt's Church, and of the ſpiritual Worſhip inſtituted by him. It was, therefore, very proper to repreſent the State of the Chriſtian Church by like Figures. What is peculiar in this, and wherein it differs from *Ezekiel*'s Repreſentation, is the Direction to meaſure only the Temple, and inner Court where the Altar ſtood, but to exclude the other Court. This ſignifies plainly enough, that, in this Period of the Church, but a ſmall Part ſhould be preſerved in Purity; that there would be ſome ſincere and faithful Worſhippers, but they would be few in compariſon with a greater and more numerous Part of the Church, which ſhould be corrupted with the Doctrines of Heatheniſm, and corrupt the Worſhip of God with idolatrous Cuſtoms; as if the outward Courts had been given up to the Gentiles to prophane, while the few faithful Worſhippers of God, who adhere to the Faith and Worſhip taught in the Word of God, ſhall be confined, as it were, within the inner Court.

One general Repreſentation of this Period, then, is after this manner: God will preſerve a Church in Purity of Faith and Worſhip, but it will conſiſt only of a ſmall Number, when, at the ſame time, the greater Part of the Church ſhall fall into great Corruptions; in particular, they ſhall corrupt the Chriſtian Faith and Worſhip with many falſe Doctrines and Practices, taken from Heathen Superſtition and Idolatry.

Truth,

TEXT. *PARAPHRASE.* SECT. 9.

Truth, and oppoſe the Corruptions of this Period, during its whole Continuance *(b)*.

4 *Theſe are the two Olive-Trees, and the two Candleſticks ſtanding before the God of the Earth.*

4 This ſmall Church of faithful Worſhippers, who refuſe to comply with the more general Corruptions of Faith and Worſhip, ſhall be conſtantly ſupported and encouraged in the Profeſſion of true Religion; faithful Inſtructors ſhall excite them to Conſtancy and Perſeverance, and they ſhall glorify God by a conſtant Teſtimony of Truth; as if a Lamp was kept always burning, by a continual Supply of Oil from a living Olive-Tree, conſtantly feeding it with Oil, that it may never go out *(c)*.

(*b*) This Repreſentation ſhews in general, That as God raiſed up Prophets in the ancient Church, to witneſs againſt the idolatrous Corruptions of Religion, and denounce the Judgments of God againſt thoſe who were guilty of them, ſo it ſhould be in this corrupt State of the Chriſtian Church. It is a ſufficient Reaſon, why theſe Witneſſes are ſaid to be *Two*, as *Two* were the legal Number of Witneſſes, and as, in the times of the ancient Prophets, on greater Occaſions, *Two* were uſually joined together, as *Moſes* and *Aaron* in *Egypt*; *Elijah* and *Eliſha*, in the Apoſtacy of the ten Tribes; *Zerubbabel* and *Joſhua*, after the *Babyloniſh* Captivity. As this Teſtimony of the Witneſſes is to be of equal Duration with the Apoſtacy itſelf, it cannot well be meant of any *Two* particular Perſons; nor is there, I conceive, any Reaſon to underſtand it of any *Two* particular Churches, or Bodies of Men, in perpetual Succeſſion. It ſufficiently anſwers the Prophetic Deſcription, if there be, during the Time of the Apoſtacy, a ſufficient, tho' ſmall Number, who, like *Elias*, and *Eliſha*, ſhall teſtify and declare againſt the idolatrous Cuſtoms and Practices of their Times.

Calmet juſtly obſerves, "Theſe Witneſſes do not mean *Two* particular Perſons, "but all the Martyrs in general." The Name of Propheſying here ſignifies Perſons full of the Spirit of God, preaching God's Word, and bearing witneſs to the Truth.'

(*c*) This Repreſentation of the Candleſticks and Olive-Tree, ſeems taken from the Prophecy of *Zechariah*, (*c.* iv.) in which *Zerubbabel* and *Joſhua* are repreſented by Two Olive-Trees on each Side of the Candleſtick, which empty Oil through two golden Pipes out of themſelves, (*v.* 11, 12.) to expreſs, that *Joſhua* and *Zerubbabel* ſhould be protected by divine Providence, to go through all the Difficulties which lay in the way of finiſhing the Temple, and re-eſtabliſhing the Jewiſh State, not indeed by human Force and Power, but by God's Protection, and his all-powerful Providence; *not by Might nor by Power, but by my Spirit, ſaith the Lord of Hoſts.*

More-

CHAP. XI.

TEXT.

5 *And if any Man will hurt them, Fire proceedeth out of their Mouth, and devoureth their Enemies: and if any Man will hurt them, he muſt in this manner be killed.*

6 *Theſe have Power to ſhut Heaven, that it rain not in the Days of their Prophecy, and have Power over Waters to turn them to Blood, and to ſmite the Earth with all Plagues, as often as they will.*

PARAPHRASE.

Moreover, the Judgments theſe Witneſſes to the Truth ſhall denounce againſt ſuch Perſons as reject their Teſtimony, and perſecute them for their ſincere and faithful Warnings, ſhall as ſurely be executed, as the Judgments denounced by the former Prophets were; God will aſſuredly puniſh thoſe who reject and deſpiſe their Warnings, with many great and ſevere Judgments (*d*). 5

God will vindicate the Honour of theſe Witneſſes, and the Truth of their Teſtimony, by as great and remarkable Judgments in their Times, as in the Times of any of the antient Prophets; as when, for inſtance, *Elijah* prayed, and it rained not on the Earth; or, as when *Moſes* turned the Waters of *Egypt* into Blood. God will ſurely avenge their Cauſe as his own, and puniſh their Enemies with all thoſe Plagues, which, according to his Direction, they ſhall denounce againſt them (*e*). 6

(*d*) When *Ahaziah* ſent Companies to ſeize on the Prophet *Elijah*, *Fire came down from Heaven, and conſumed them*, 2 Kings i. And God threatens thoſe who rejected the Warnings of the Prophet *Jeremiah*, Jer. v. 12, 14. *They have belyed the Lord, and ſaid, It is not he, neither ſhall Evil come upon us, neither ſhall we ſee Sword nor Famine . . . Wherefore, thus ſaith the Lord God of Hoſts, Becauſe ye ſpeak theſe Words, behold I will make my Words in thy Mouth Fire, and this People Wood, and it ſhall devour them.* That is, God would certainly bring on *Judah* and *Iſrael*, all thoſe Judgments with which he had appointed to puniſh them for their obſtinate Apoſtacy. The Certainty of theſe Judgments is well expreſſed in theſe Words, *And if any Man will hurt them, he muſt in this manner be killed.* The Enemies of Truth and Righteouſneſs ſhall have no Power to protect themſelves againſt the Judgments of God, or find any means to eſcape, when God decrees their Puniſhment.

(*e*) What God does, according to his Word by his Prophets, is, according to the Stile of Prophecy, ſaid to be done by them. *Behold*, ſays God to the Prophet *Jeremiah*, (*c.* i. *v.* 9, 10.) *I have put my Words in thy Mouth: ſee, I have ſet thee over the Nations, and over the Kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to build and to plant.* In the Prophet *Hoſea*, *Therefore have I hewed them by the Prophets, I have ſlain them by the Words of my Mouth*, are obſerv'd by Interpreters to be equivalent Expreſſions, *Hoſea* vi. 5. Thus, when God brings thoſe Judgments upon the World, which he directed his Prophets to declare in his Name, they may be ſaid, in the Stile of Prophecy, to ſmite the Earth with Plagues, as they will; becauſe God will accompliſh what, according to his Word, they ſhall denounce againſt the Oppoſers and Corrupters of true Religion.

Not-

TEXT.

7 *And when they ſhall have finiſhed their Teſtimony, the Beaſt that aſcendeth out of the bottomleſs Pit ſhall make War againſt them, and ſhall overcome them, and kill them.*

8 *And their dead Bodies ſhall lie in the Street of the great City, which ſpiritually is called* Sodom *and* Egypt, *where alſo our Lord was crucified.*

PARAPHRASE. SECT. 9.

Notwithſtanding, during the Time theſe Witneſſes ſhall faithfully bear their 7
Teſtimony to the Truth, and againſt the Corruption of the Chriſtian Faith and Worſhip, that perſecuting Power, which, according to a following Repreſentation, is to ariſe in this Period, out of the bottomleſs Pit, ſhall continually oppoſe theſe Witneſſes, and ſo far prevail, as to inflict many Evils, even to Death itſelf, upon them *(f)*.

And theſe faithful Witneſſes ſhall be 8
treated with ſuch cruel Severity by their Perſecutors, that they ſhall be denied the common Decency of Burial. Such perſecuting Powers may well be compared to *Sodom* or *Egypt*, for Pride, Wickedneſs, and Cruelty, to thoſe who put Chriſt himſelf to Death, for bearing Teſtimony to the Truth. Yet, in all their Diſtreſs, they may comfort themſelves, that they ſuffer with Chriſt, and for his Cauſe, and from Perſons whoſe Idolatry and Cruelty make them as *Sodom* or *Egypt (g)*.

The

(*f*) What we render, *when they ſhall have finiſhed their Teſtimony*, Mr. *Daubuz* renders, *while they ſhall perform their Teſtimony*. The Original may mean, *the Time of their Teſtimony*, as well as *the End of it*; οταν τελεσωσι, as, οταν παραδιδωσιν υμας, *when they deliver you up*, Matth. x. 19. And τελεω ſignifies *to perfect and compleat a Thing*, as well as *to end or finiſh it*. So Chriſt, upon account of his Sufferings, is ſaid *to be made perfect thro' Sufferings*, Heb. ii. 10. The moſt probable Senſe appears to be, that the Witneſſes are to meet with Oppoſition and Perſecution, during the whole of this Period; as the Woman was to be in the Wilderneſs, and the Beaſt was to have Power 1260 Days, ſo the Witneſſes were to prophecy, and to be perſecuted during the ſame time. They are not ſingle Perſons, but a perpetual collective Body of Men, or a Succeſſion of Witneſſes, againſt the Errors and falſe Worſhip introduced into the Church.

(*g*) *The great City*, is that *City which reigneth over the Kings of the Earth*, Rev. xvii. 18. or *Rome*, the Empreſs of the World. Streets of the great City, are its publick Places throughout its Dominions; for the great City is not conſidered ſo much in its Buildings, as a Seat of Empire. It is *Rome*, and the *Roman* Empire, ſays the Biſhop of *Meaux*; and, taking the great City for *Rome*, and its Empire, he adds, It is literally true, that Jeſus Chriſt was crucified there, even by the *Roman* Power. And it is moreover true, that the ſame *Rome* which crucified Chriſt in Perſon,

CHAP. XI.

TEXT.

9 *And they of the People, and Kindred, and Tongues, and Nations, ſhall ſee their dead Bodies three Days and a half, and ſhall not ſuffer their dead Bodies to be put in Graves.*

10 *And they that dwell upon the Earth ſhall rejoice over them, and ſend Gifts one to another, becauſe theſe two Prophets tormented them that dwelt on the Earth.*

PARAPHRASE.

The Corruption in the Days of this 9
Period, ſhall be ſo very great, that the People in general, in all Places, ſhall be violently prejudiced againſt theſe faithful Witneſſes; inſomuch, that they ſhall, with great Inhumanity, deny them the Decencies of Burial, and expreſs the Fierceneſs of their Diſpleaſure and Wrath, by all Methods of publick Diſgrace (*h*).

And the Inhabitants of the Earth ſhall 10
greatly rejoice in this Perſecution; they ſhall expreſs it by ſending Gifts to one another, as a Teſtimony of mutual Congratulation, on Occaſions of publick Joy. For now they hope to be delivered from the Trouble and Uneaſineſs, occaſioned by the Reproofs of theſe Prophets, and the Judgments they threatned them with, on account of their Corruptions (*i*).

Perſon, crucified him alſo every Day in his Members. The general Meaning of this Paſſage is well expreſſed by Mr. *Daubuz*; "The dead Bodies of the Witneſſes "ſhall lie throughout the Extent, in the moſt conſpicuous Places, or the chief and "principal Parts of the Antichriſtian Juriſdiction."

(*h*) The Time in which the People ſhall ſhew this Inhumanity to the Witneſſes, is ſaid to be three Days and an half, which is not to be underſtood literally for ſo many natural Days only. "Can any Man believe, ſays Mr. *Mede*, that the ſmall "ſpace of three Days and an half, is ſufficient either for ſpreading the Fame of the "Death of the Witneſſes, or for ſending the Meſſengers with Gifts to and fro "among the Nations?" "Yet the Expreſſion, ſays Mr. *Daubuz*, is very ſuitable "to the Decorum of the Symbol of a dead Body, that will keep no longer unburied "without Corruption." There ſeems, I think, an Alluſion in the three Days and half, to the Time of our Saviour's lying in the Grave. Such was the Humanity of the Times in which Chriſt ſuffered, that they permitted his Friends to lay his Body in a Grave; but ſuch ſhall be the Inhumanity of theſe Perſecutors, as to deny the Rites of Burial. Why the Time is ſignified by three Days and an half, we ſhall ſee farther on Verſe 11.

(*i*) The Prophets, who reproved the Corruption of their Times, were uſed to be accounted Diſturbers of the public Peace, and were often an Uneaſineſs to Perſons, who, however corrupt they were, could not bear Reproof. Thus, when *Ahab* ſaw *Elijah*, he ſaid unto him, *Art thou he that troubleth Iſrael?* The Prophets who preach againſt the Errors of the World, are treated as public Enemies, ſeditious Perſons, and even as the Cauſe of thoſe public Calamities, which they foretel as the Puniſhment of a perverſe Generation.

TEXT.

11 *And after three Days and an half, the Spirit of Life from God entred into them, and they ſtood upon their Feet, and great Fear fell upon them who ſaw them.*

PARAPHRASE. SECT. 9.

Yet, notwithſtanding the Cruelty of theſe Perſecutors prevailed, while the Beaſt was permitted to make War with the Saints, and to overcome them, it ſhall be however but for a limited Time; then the Power of God ſhall be manifeſted, in a remarkable manner, for their Deliverance: as if dead Bodies were raiſed to Life, and made to ſtand upon their Feet; thoſe faithful Witneſſes ſhall, with ſurprizing Succeſs, maintain and propagate the true Worſhip of God, to the great Terror and Amazement of their Perſecutors (*k*). 11

12 *And they heard a great Voice from Heaven, ſaying unto them, Come up hither: and they aſcended up to Heaven in a Cloud, and their Enemies beheld them.*

As theſe Witneſſes were repreſented, raiſed from the Dead, in Conformity to the Reſurrection of Chriſt; ſo farther, in Imitation of his Aſcenſion into Heaven, they are repreſented as aſcending in a publick Manner, in the Preſence and to the great Confuſion of their Enemies, who ſhall behold them, after all their Oppreſſion, exalted by the glorious Power of God, to a State of great Honour and Influence, as well as of Security and Peace (*l*. This 12

(*k*) A Day ſometimes ſignifies a Seaſon, or undetermined Portion of Time: *The Day of Temptation in the Wilderneſs was forty Years*, Heb. iii. 8, 9. Day and Year are ſometimes joined together, for Seaſon and Time in general, *Iſaiah* xxxiv. 8. *For it is the Day of the Lord's Vengeance, and the Year of Recompence for the Controverſy of* Zion. So *Dies* is uſed with Elegance, by the beſt Authors, for Time in general: *Opinionum Commento delet Dies.*

It is a good Rule to judge what Portion of Time may be deſign'd by ſuch indeterminate Expreſſions, to conſider what is neceſſary or proportional to the Seaſon ſpoken of. In this Place, as Mr. *Waple* obſerves, it ſeems to be neceſſary that three Days and an half ſhould be brought to comport with three times and an half, twelve hundred and ſixty Days, and forty two Months. Thus the Time of the Witneſſes ſuffering will be in proportion to the Time of their Prophecy, which is to be a Time of Perſecution. It will agree with the other Repreſentations of the ſame State of the Church, by the Woman in the Wilderneſs, and the Seaſon of the Beaſt, or Time of his perſecuting Power, which relate to the ſame Period, and help to explain it.

(*l*) To be exalted to Heaven, or caſt down to Hell, ſignifies in Scripture-Language, the happy State of thoſe who enjoy the Bleſſings of true Religion, or the miſerable Condition of thoſe who are deprived of them for deſpiſing them. Thus our Saviour

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TEXT.

13 *And the same Hour was there a great Earthquake, and the tenth Part of the City fell, and in the Earthquake were slain of Men seven thousand: and the Remnant were affrighted, and gave Glory to the God of Heaven.*

PARAPHRASE.

This great Power of the Witnesses, 13
and Prevalency of their Doctrines, shall however be attended with great Commotions in the World, with great and signal Calamities inflicted on that great City, which had for so long time opposed the Truth, and oppressed the Faithful. A very considerable Part of its Power shall be taken away, and many Persons shall be cut off in her Defence, and many others shall be affrighted with the Judgments of God, and made sensible of the Wickedness of oppressing Truth and Righteousness, and shall glorify the true God, by forsaking their Idolatry, and assisting the Cause of pure and true Religion (*m*).

Let

speaks concerning *Capernaum: And thou* Capernaum, *which art exalted unto Heaven, shall be brought down unto Hell*, Matth. xi. 23. The Destruction of Satan's Power by the Kingdom of God, or the Success of true Religion by the Gospel, against the Idolatry and Wickedness of the World, is expressed in the same Figure, *Luke* x. 18. *I beheld Satan as Lightning fall from Heaven.* The Pride of *Babylon* is, in like manner described by the Prophet, *Isaiah* xiv. 13. *For thou hast said in thine Heart, I will ascend into Heaven: I will exalt my Throne above the Stars of God.* The Fall of that haughty persecuting Empire is described in the same figurative Language, (*v.* 12.) *How art thou fallen from Heaven, O* Lucifer, *Son of the Morning.* In this Sense, the Ascension of the Witnesses into Heaven, will mean the great Success of the Doctrines of pure Religion taught by them, and the mighty Efficacy with which they shall prevail, in the Reformation of the Church from idolatrous and superstitious Corruptions.

(*m*) Interpreters are much divided, as to the tenth Part of the City which fell by the Earthquake, whether it denotes *Rome* under the Papacy, as Mr. *Mede* supposes *Rome* at present to be just the tenth Part of antient *Rome*; or whether it means some notable Part of the ten Kingdoms into which the *Roman* Empire was divided in this Period; as suppose, with some, the Kingdom of *France*, or, with others, the Fall of the *Greek* Church and Empire of *Constantinople* under the Power of a *Mahometan* Government, or whether it may not mean the whole Papal Jurisdiction, because it is represented in Prophecy under the figurative Expressions of *ten Toes*, *ten Horns*, *ten Kings*.

This Diversity of Opinion had its Rise, it may be, from an Endeavour to fix too particular a Sense on a general Expression. We have already observed, (*c.* ii. 10.) that the Numbers *ten* and *seven* are figurative Numbers, denoting Multitude, Frequency, and Perfection. A Deliverance out of the many Troubles of Life, is expressed in the Book of *Job*, by being delivered out of *seven Troubles*, Job v. 19. The seven Spirits of God figuratively express the perfect Grace of God's holy Spirit; the Number *ten*, in like manner, is used to denote *many* or *often*. *Jacob* complained,

that

TEXT. *PARAPHRASE.* SECT. 9.

14 *The second Woe is past, and behold, the third Woe cometh quickly.*

Let not, however, any Person imagine, that the Church shall be free, in this third Period, from Opposition and Persecution, to try their Faith and Patience, any more than in the two former Periods; for a third Woe is to follow upon the second, to try them that dwell upon the Earth (*n*). 14

15 *And the seventh Angel sounded, and there were great Voices in Heaven, saying, The Kingdoms of*

I then perceived in my Vision, that the seventh Angel sounded his Trumpet, upon which Proclamation was made with a loud Voice in Heaven, declaring, that the Kingdom of God, and his Christ, 15

that *Laban* had *changed his Wages ten times*, or *very often*, Gen. xxxi. 7. When *Elkanah* said to his Wife, 1 *Sam.* i. 8. *Am not I better to thee than ten Sons?* the plain Meaning is, than *many Sons*. In like manner, *Solomon* observes of Wisdom, *Eccles.* vii. 19. *Wisdom strengtheneth the Wise more than ten mighty Men which are in the City*; or, *than several mighty Men*. These Instances, more of which may be seen in Mr. *Daubuz*, are sufficient to shew, that the Numbers *seven* and *ten* may be understood of *many*, or a sufficient Number of any Thing. The tenth Part of the City falling by an Earthquake, may then be understood very properly, of some considerable Part of the Empire, the City being considered as the Seat of Empire and Government; it may signify the Downfall of some considerable Supporters of the Beast's persecuting Power. The Slaughter of seven thousand Men may, in like Interpretation, mean, such as shall continue to support and assist the Antichristian Power of this Period, in Opposition to the Kingdom of God and Christ, to the Cause of Truth and Righteousness. Daubuz, *Symbol. Dict. V. Number.*

There seems to be a Propriety, in these more general Expressions, in a general Representation of this Period, the more particular Account being reserved for the After-Parts of the Vision; so that this Part of the Prophecy seems to shew, that Judgment shall come on the Persecutors of the true Church, in full Proportion to their Iniquities, when the faithful Witnesses to the Truth shall be eminently protected, and their Cause shall wonderfully prevail.

(*n*) We have the mention of three Woes, *c.* ix. 12. *One Woe is past, and behold there come two Woes more hereafter.* This first Woe was under the sounding of the fifth Angel, when the bottomless Pit was opened, with the Rise of *Mahomet*'s Power and Imposture; the second Woe is reasonably understood, to be during the sounding of the sixth Angel, when the four Angels were loos'd to slay the third Part of Men, *Rev.* ix. 13—15. when the *Saracens* were permitted to endanger the whole Western Empire, and the Christian Name and Profession every where; the third Woe, which was soon to follow the second, will begin its proper Order, in the Day of the Voice of the seventh Angel. It may be proper to observe, the Woes are design'd to represent an afflicted State of the Church, rather than calamitous Times to the Inhabitants of the World in general. So that we are, I think, to consider it as an useful Prophetick Warning, that this third and last Period would call for as much Caution and Constancy as either of the former. They who will faithfully adhere to the Purity of true Religion, must expect to find Opposition, and meet with Woe.

CHAP. XI.

TEXT.

of this World are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.

16 *And the four and twenty Elders, which ſat before God on their Seats, fell upon their Faces, and worſhipped God.*

17 *Saying, We give thee Thanks, O Lord God Almighty, which art, and waſt, and art to come: becauſe thou haſt taken unto thee thy great Power, and haſt reigned.*

18 *And the Nations were angry, and thy Wrath is come, and the Time of the Dead that they ſhould be judged: and that thou ſhouldeſt give Reward to thy Servants the Prophets, and to the Saints, and to them that fear thy Name, ſmall and great, and ſhouldeſt deſtroy them which deſtroy the Earth.*

PARAPHRASE.

the true Chriſtian Religion ſhould triumph over all Oppoſition, and flouriſh with great Succeſs and Proſperity throughout all the future Ages of Time.

And the twenty four Elders, whom I 16
ſaw in my firſt Viſion, repreſenting the true Church of God, as ſitting on Seats placed round about the Throne of God, aroſe from their Seats, and proſtrated themſelves before God, to worſhip him.

And they worſhipped God by a ſo- 17
lemn Act of Praiſe, ſaying, We give Thanks unto thee, O *Jehovah* the Almighty, and everlaſting God, that it has pleaſed thee to ſhew thyſelf ſuperior to all the Oppoſition of the World, that thou art able to protect, and, according to thy Promiſe, to exalt thy faithful Servants in the End.

For though the Nations of the Earth 18
have, with great Fury, perſecuted the true Religion, now the Day of thy Wrath is come, to puniſh them in Righteouſneſs, and to vindicate the Cauſe of thy Servants, who have been faithful unto Death: The Time is come to finiſh the Myſtery of thy Providence towards the Churches, and to give the Reward promiſed to Prophets, and Confeſſors, and all true Chriſtian Worſhippers, of every Kind and Degree: and to deſtroy them at the laſt, who, for ſo long time, by their falſe Doctrine and Perſecution, had corrupted and deſtroyed the greater Part of the World (*o*).

Upon

(*o*) Κρίνειν, *judicare, ſæpe eſt vindicare, itaque* שָׁפַט, *quod eſt* κρίνειν, *vel* δικαζειν, *judicare per* ἐκδίκειν *vindicare vertitur*, as *Grotius* obſerves. So that, to judge, or try the Cauſe of the Dead, or of the Martyrs for the Truth of the Chriſtian Religion, may very naturally be underſtood to mean, a Vindication of their Cauſe, by ſome eminent Act of Providence in favour of it; as to vindicate, is a proper Senſe of

Grot. *in loc.*

TEXT.

19 *And the Temple of God was opened in Heaven, and there was ſeen in his Temple the Ark of his Teſtament, and there were Lightnings, and Voices, and Thunderings, and an Earthquake, and great Hail.*

PARAPHRASE. SECT. 9.

Upon this, I beheld the Temple of God in Heaven opened, ſo that I could 19 ſee the Ark of the Covenant, the Mercy-Seat, and Place of God's Preſence, for it was not hid behind a Veil; repreſenting not only a State of Peace and Liberty for the Church, the Place of Worſhip being opened, but alſo that, in this State of the Church, the true Worſhip of God will be uſed in great Perfection. This happy State of the Church ſhall be attended with great and heavy Judgments on the Enemies of true Religion; a Storm of Vengeance ſhall come down from Heaven on their Heads, terrible as when Earthquakes are joined to Thunder and Lightning *(p)*.

of judging; and, I think, more proper to the Order and Intention of the Prophecy than to underſtand it of the general Judgment, which, according to the Order of theſe Prophecies, is not to be till after the proſperous State of the Church, in which Satan is to be bound for a thouſand Years.

(*p*) *Grotius* thinks, that the Lightnings and Thunderings belong to the next Chapter, and refer to a new Prophecy; but we may obſerve, the End of this Period is deſcribed in the ſame manner, *c.* xvi. 18—21. Theſe Voices, Thunders, Lightnings, and great Hail, are interpreted expreſsly of an exceeding great Plague, ſo that Men blaſphemed on account of it. This is called, giving unto *Babylon, the Cup of the Wine of the Fierceneſs of God's Wrath*; to expreſs the great Calamities and Deſolation with which God, at the End of this Period, will puniſh the obſtinate Perſecutors of his pure Worſhip, and true Religion, and publickly vindicate the righteous Cauſe of his faithful Martyrs.

CHAP.

CHAP. XII.

SECT. 10.

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WE come now to a ſecond Repreſentation of the ſame third Period of Prophecy, that is, the State of the Church and World, in the Days of the Voice of the ſeventh Angel; or, while the Woman who fled into her Place in the Wilderneſs, was nouriſhed there for a Time, Times, and half a Time, or three Years and a half, equal to forty two Months, which are equal to twelve hundred and ſixty Prophetical Days, the exact Time in which the Witneſſes were to prophecy. As the former Repreſentation ſhewed, that true Religion ſhould be preſerved among a few faithful Confeſſors, tho' in a conſtant State of ſevere Perſecution, ſo this repreſents the State of the Church, under the Figure of a Woman, perſecuted ſo as to fly into deſart Places, to hide herſelf; yet preſerved and fed there, notwithſtanding all Endeavours of a furious Serpent, ready to deſtroy her.

This plainly deſcribes an afflicted and perſecuted State of the Church in general, during this Period; in which, falſe and idolatrous Worſhip ſhall be in great Power, and the faithful Profeſſion of the true Religion ſhall expoſe Men to great Danger: That however, ſtill the true Worſhippers of God ſhall be preſerved, tho' in an obſcure State, and be enabled, notwithſtanding all Oppoſition, to keep and maintain the Truth unto the End.

TEXT.	*PARAPHRASE.*
Second Deſcription of the third Period. 1 *AND there appeared a great Wonder in Heaven, a Woman clothed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars.*	1 I Beheld, in a ſecond Viſion, another Repreſentation of this Period; there appeared in Heaven, the Figure of a Woman, in the moſt glorious Manner imaginable: ſhe ſeemed to be ſurrounded with Sun-Beams, as with a Glory; to ſtand upon the Moon, and to have a Crown

TEXT. *PARAPHRASE.* SECT. 10.

Crown upon her Head, in which twelve Stars were ſet as ſo many Diamonds, an Image that ſtrongly expreſſed a State of great Dignity and Honour (*a*).

2 *And ſhe being with Child, cried travailing in Birth, and pained to be delivered.*

This Woman was farther repreſented 2 to me in the Viſion, as a fruitful Mother, ready to be delivered of a Child, and to bleſs the World with a fair and numerous Poſterity (*b*).

(*a*) It was a well-known Cuſtom, at the time of this Prophecy, to repreſent the ſeveral Virtues, and publick Societies, by the Figure of a Woman in ſome peculiar Dreſs, many of which are to be ſeen in the *Roman* Coins; in particular *Salus*, the Emblem of Security and Protection, is repreſented as a Woman ſtanding upon a Globe, to repreſent the Safety and Security of the World, under the Emperor's Care, as in a Coin of *Hadrian*'s: *Globum pede calcans, ſignificans ſe imperante, Orbi ſalutem publicam datam.* The Conſecration of the *Roman* Emperors is expreſs'd in their Coins, by a Moon and Stars, as in two of *Fauſtina*, to expreſs a Degree of Glory ſuperior to any on Earth. Auguſt. de Num. *p.* 30. Biæi Numiſmata, *Tab.* 49. 23, 24.

Never was any Image more expreſſive of Honour and Dignity than this in the Viſion, to ſtand in the midſt of a Glory made by the Beams of the Sun; and upon the Moon, as above the low Condition of this ſublunary World: To wear a Crown ſet with the Stars of Heaven, as Jewels, is ſomething more ſublime than any thing whereby Antiquity has repreſented their Societies, their Virtues, or their Deities.

The Reader may farther obſerve in this Repreſentation, if he pleaſe, with Mr. *Daubuz*, that the Sun may ſignify Chriſt; the Moon, the Holy Ghoſt; and the twelve Stars, the twelve Apoſtles. Or, he may underſtand it with Mr. *Mede*, of the Church ſhining round about, by the Faith of Chriſt, the Sun of Righteouſneſs, treading under foot the Rudiments of the World, whether *Jewiſh* Shadows, or *Gentile* Superſtitions, and glorious with the Enſigns of the Apoſtolical Offspring. Or, he may conſider with Mr. *Waple*, That the Apoſtolical Doctrine is the chief Ornament, Crown, and Glory of the Church.

But however he ſhall chooſe one or other of theſe more particular Alluſions; this will remain a ſure general Meaning, that the Bleſſings of true Religion, in the Revelation of Jeſus Chriſt, as taught by his Apoſtles, that is, of the true Chriſtian Religion, deſerve the higheſt Eſteem and Honour, however they may be deſpiſed by the World.

(*b*) The Metaphor of a Mother, bleſs'd with a fair Poſterity, is very proper to repreſent the publick Happineſs, by an Increaſe both of Numbers and Strength. It is an eaſy Figure to conſider the Church as a Mother, and the Converts to Truth and Righteouſneſs, the true Worſhippers of God, as her Children. The Expreſſions which repreſent her as a Woman in Travail, may principally mean her Fruitfulneſs, and denote the Number of Converts to true Religion, rather than the Afflictions of the Church on account of her Profeſſion. The Happineſs of the Empire in the Fruitfulneſs of the Imperial Family, is often expreſſed in Coins, *Fecunditas Auguſtæ*, *Seculi Felicitas.*

Beſides

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TEXT.

3 *And there appeared another Wonder in Heaven, and behold, a great red Dragon, having ſeven Heads, and ten Horns, and ſeven Crowns upon his Head.*

4 *And his Tail drew the third Part of the Stars of Heaven, and did caſt them to the Earth: and the Dragon ſtood before the Woman which was to be delivered, for to devour her Child ſo ſoon as it was born.*

5 *And ſhe brought forth a Man-Child, who was to rule all Nations with a Rod of Iron, and her Child was caught up unto God, and to his Throne.*

PARAPHRASE.

Beſides the Figure of the Woman, I 3 beheld a Repreſentation of another Nature; there appeared a great red Dragon, with ſeven Heads, and ten Horns, and a Crown on each of his Heads, to ſhew there was a fierce and powerful Enemy of the Church, intent to make Uſe of all its Power, if poſſible to deſtroy it.

The Power of this Dragon was repre- 4 ſented ſo great, that he ſeem'd, by his Tail, to ſtrike a great Number of the Stars out of their Places in the Heavens, and throw them down on the Earth: He ſeem'd to watch the Woman with great Attention, whom he perceiv'd ready to be delivered, with manifeſt Marks of a Deſign to deſtroy the Child, ſo ſoon as it ſhould be born. A fit Figure to expreſs the great Power of Satan, and his Kingdom, their conſtant Oppoſition to Truth, and unwearied Endeavours to ſtop the Progreſs and Succeſs of the Goſpel (*c*).

However, the Woman ready to be de- 5 livered brought forth a Man-Child, to intimate, that the Chriſtian Church ſhould be continued by a conſtant Succeſſion of Converts, notwithſtanding all Oppoſition. Thus Chriſt's Kingdom ſhould prevail over all Enemies, and break all Oppoſition, as the antient Oracles propheſied concerning him, *That he ſhould*

(*c*) The Devil is often repreſented in Scripture as a Dragon, and the old Serpent; and the Prophecy itſelf ſo explains it, *v.* 9. *And the great Dragon was caſt out, that old Serpent called the Devil and Satan, which deceiveth the whole World.* He ſeems repreſented by a great, and red, or bloody-coloured Dragon, to deſcribe both his Power and Cruelty in oppoſing true Religion. The ſeven Heads, and Crowns, and ten Horns, is a Deſcription ſo exactly agreeable to the Deſcription of the Beaſt, in the 13th and 17th Chapters, that it may, I think, be juſtly underſtood as a Limitation of the Oppoſition here meant, to the Times of the Beaſt, or to that Time when the *Roman* Power was repreſented by ten Horns, as well as by ſeven Heads and Crowns; or not before ten Kingdoms were erected by the Nations which broke in upon the *Roman* Empire, and divided it into many independent Governments; that is, properly during the Time of this third Period.

rule

TEXT. *PARAPHRASE.* SECT. 10.

rule all Nations as with a Scepter of Iron. As ſoon as this Child was born, I beheld it caught up to God and his Throne, to intimate God's Care and Protection of the true Chriſtian Church, and the Safety of the Church in God's Protection (*d*).

6 *And the Woman fled into the Wilderneſs, where ſhe hath a Place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore Days.*

I perceived alſo, that the Woman was 6
preſerv'd as well as the Child ſhe brought forth; but it was by flying into a Wilderneſs, where ſhe found a Place provided for her Retreat, and where ſhe was taken care of, by the Protection of divine Providence, during the Time of this Period: To intimate, the Condition of the Church would be difficult and dangerous in theſe times, like the *Iſraelites*, when they wandered in the Wilderneſs; or, as *Elijah*, when he fled from the Perſecution of *Ahab*. Yet a divine Protection ſhould preſerve it, as the *Iſraelites* were fed with Manna, and *Elijah* by Ravens.

7 *And there was War in Heaven, Michael and his Angels fought againſt the Dragon, and the Dragon fought and his Angels.*

This State of the Chriſtian Church, 7
was farther repreſented by a Battle in the Air, between *Michael* and his Angels on the one Side, and the Dragon, or the Devil, and his Party, on the other.

8 *And prevailed not, neither was their Place found any more in Heaven.*

In the concluſion of which, the Dra- 8
gon and his Party were ſo far from obtaining a Victory, that they were totally defeated, and driven out of the Field of Battle.

(*d*) *Grotius* ſuppoſes, I think, with great Probability, that theſe Expreſſions, *And her Child was caught up unto God and his Throne*, are an Alluſion to the Preſervation of *Joaſh*, in the Time of *Athaliah*'s Uſurpation, when ſhe put to death all the reſt of the Royal Family, 2 *Kings* xi. 2, 3. *Jehoſhebah took Joaſh the Son of Ahaziah, and ſtole him from among the King's Sons which were ſlain. . . . . And he was hid in the Houſe of the Lord ſix Years.* He was kept ſafe in one of the Chambers of the Temple, till he was brought out by *Jehoiada* the High Prieſt, and reſtored to the Kingdom of *David*. Thus the true Worſhippers of God ſhall not all be deſtroyed by the Enemies of Religion; ſome, like *Joaſh*, ſhall be kept ſafe, as if in Heaven, the true Temple, till they ſhall appear publickly with Victory over their Enemies.

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TEXT.

9 *And the great Dragon was caſt out, that old Serpent called the Devil, and Satan, which deceiveth the whole World, he was caſt out into the Earth, and his Angels were caſt out with him.*

10 *And I heard a loud Voice ſaying in Heaven, Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Chriſt; for the Accuſer of the Brethren is caſt down, which accuſed them before God, Day and Night.*

PARAPHRASE.

Thus the Dragon, or old Serpent, 9
which in the Scriptures means the Devil, and Satan, who had deceived the World into Error, Idolatry, and Wickedneſs, was caſt down, together with his Party and Followers: To intimate, that there ſhould be a ſmart Contention between faithful Chriſtians, and the Maintainers of Error, Idolatry and Wickedneſs, which ſhould at the laſt end in a complete Victory over the Enemies of true Religion (*e*).

I perceived this Bleſſing of the Church 10
was acknowledged in a public Act of Praiſe and Thankſgiving unto God, who had thus manifeſted his Power in the Deliverance of his People, and the Advancement of his own ſpiritual Kingdom, by the Profeſſion and Practice of Chriſtianity. For now Satan had loſt the Opportunity of accuſing Chriſtians as guilty of Impiety, for refuſing to conform to the Religion of the Empire, and idolatrous Worſhip of the Gods of *Rome*, or cenſuring their Zeal for the true Chriſtian Religion as inſincere; aſſerting, that they would ſoon renounce the Profeſſion of it, if they were to ſuffer on account of it (*f*).

The

(*e*) Many Interpreters underſtand this Victory over Satan, in which he is repreſented caſt down from Heaven with his Angels, to be intended of the Heathen Power of *Rome*; ſo that Idolatry had loſt the Advantage of the Civil Eſtabliſhment throughout the *Roman* Empire. In this Period, the temporal Power of *Rome*, as we ſhall hereafter ſee, was to be in the Hands of one, who ſtiles himſelf, *The Head of the Chriſtian Church*. It was a great Victory over Satan and his Power, when Chriſtianity had fully prevailed over Heatheniſm in the Empire; and we may add, it was alſo a conſiderable Victory over Satan, when an effectual Stop was put to the *Mahometan* Impoſture in theſe Weſtern Parts: Tho', as we ſhall obſerve in the following Parts of this Repreſentation, the Devil, notwithſtanding this Diminution of his Power, is ſtill to retain ſufficient to do great Miſchief within this Period, and will uſe it with much Wrath, againſt the true Worſhippers of God and his faithful Servants.

(*f*) Theſe Expreſſions, ſays Mr. *Waple*, are taken from *Job* and *Zechariah*, where the Scriptures, ſpeaking after the manner of Men, repreſent Satan as accuſing good

TEXT.

11 *And they overcame him by the Blood of the Lamb, and by the Word of their Teſtimony, and they loved not their Lives unto the Death.*

12 *Therefore rejoice, ye Heavens, and ye that dwell in them: Woe to the Inhabitants of the Earth and the Sea, for the Devil is come down unto you, having great Wrath, becauſe he knoweth that he hath but a ſhort time.*

13 *And when the Dragon ſaw that he was caſt unto the Earth, he perſecuted the Woman which brought forth the Man-Child.*

PARAPHRASE. SECT. 10.

The Patience, Faith, and Perſeverance of the Church, were ſufficient to ſhew 11
Satan a falſe Accuſer, and obtain'd a great Advantage for them; as they were an eminent Proof, that they preferred the Cauſe of true Religion, to every thing elſe: And as their Saviour confirm'd his Doctrine with his Blood, they were ready to confirm their Teſtimony, by Conſtancy unto Death, according to the Grace and Spirit which the Church ſhould receive from Chriſt their Lord.

Let therefore Angels and Saints, and 12
the whole Church rejoice, and be thankfully ſenſible what Salvation Chriſt has obtain'd for his People, and ſhall aſſuredly beſtow upon them. Yet let all the Inhabitants of the Earth conſider, that this Victory over Satan notwithſtanding, his Power is not yet quite deſtroy'd, he will ſtill be able to do great Miſchief, and will attempt it with the more Wrath, as the Time of his Oppoſition is much ſhortened.

The Devil will ſhew his Wrath upon 13
this great Loſs of his Power, now the Profeſſion of Chriſtianity ſo univerſally prevails againſt Heathen Idolatry, ſo long ſupported by the Power of the Empire; he will ſtill find out new Ways to perſecute the true Church, and thoſe who are careful to preſerve the Purity of true Religion.

and pious Men before God. This he does, by aggravating their Faults and Imperfections, and by exciting wicked Men to raiſe falſe Accuſations againſt them, as was notoriouſly done againſt the primitive Chriſtians. Mr. *Daubuz* obſerves, the Accuſer, according to the Cuſtom of the Eaſtern Nations, and in ſome Caſes by the Law of *Moſes*, was appointed to be the Executioner, *Deut.* xiii. 9. ſo that when the Church is no longer in Danger of Perſecution for the Profeſſion of Chriſtianity, Satan is ſaid to be thrown down, as having loſt the Power of accuſing and executing ſuch as make open Profeſſion of it.

CHAP. XII.

TEXT.

14 *And to the Woman were given two Wings of a great Eagle, that ſhe might fly into her Place, where ſhe is nouriſhed for a Time, and Times, and half a Time, from the Face of the Serpent.*

15 *And the Serpent caſt out of his Mouth, Water as a Flood, after the Woman, that he might cauſe her to be carried away of the Flood.*

16 *And the Earth helped the Woman, and the Earth opened her Mouth, and ſwallowed up the Flood, which the Dragon caſt out of his Mouth.*

PARAPHRASE.

However, the true Church, repreſen- 14
ted by the Woman, appear'd to be aſſiſted againſt the Wrath of the Devil; Eagles Wings were given unto her, that ſhe might eſcape into a Place of Retirement and Safety, which was provided for her during the time of this Period (*g*).

The Devil, as the inveterate Enemy 15
of true Religion, attempted, if poſſible, to prevent the Eſcape of the Church, into a Place of Safety, tho' in ſecret Retirement; he caſt out, as it were, a Flood of Waters, to deſtroy her, before ſhe ſhould be able to reach the Wilderneſs (*h*).

But this Danger of the Church ſhall 16
be prevented, by a remarkable Protection of Divine Providence, raiſing ſeveral of the Inhabitants of the Earth, to help the Eſcape of the faithful Worſhippers, as if the Earth had been commanded to open itſelf, and receive the Flood, that it might not overtake them who were flying from it (*i*).

It

(*g*) To *bear on Eagle's Wings*, is an Alluſion to the Strength and Swiftneſs of an Eagle's Flight, and does well expreſs the Readineſs and Power with which God does often deliver his Church out of its Dangers; but whether the two Wings of an Eagle are here put to ſignify the Eaſtern and Weſtern Parts of the *Roman* Empire, of which an Eagle is the Armorial Enſign, I ſhall leave to the Reader's Judgment.

(*h*) Floods and Inundations often come ſo ſuddenly, and with ſuch Violence, as to drown or carry away all things within their reach, and give no time for an Eſcape. They are a proper Figure to expreſs ſome great and ſudden Danger. *Nahum* thus deſcribes the Judgments of God, which ſhall utterly deſtroy his Enemies, *Nahum* i. 8. *But with an overflowing Flood, he will make an utter End of the Place thereof.* So that, by this Similitude, we may well underſtand ſome quick and ſmart Attempt of the Enemies of true Religion, to cut off all Hope of Safety for the true Worſhippers of God, even in Retirement.

(*i*) *And the Earth helped the Woman.* The Figure in general is a natural Repreſentation of ſtopping the Courſe of a Flood, by receiving it into ſome great Opening or Gap in the Earth; and Earth, taken in its moſt natural Interpretation, for our habitable World, and the Inhabitants of it, will fully anſwer the Meaning of the figurative Expreſſion. Thus, the general Meaning will be to this purpoſe: The Providence of God will raiſe up ſome Perſons, who ſhall aid and aſſiſt true Chriſtians, notwithſtanding the Violence of Perſecution. I do not perceive there is need of a

TEXT.

17 *And the Dragon was wroth with the Woman, and went to make War with the Remnant of her Seed, which keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt.*

PARAPHRASE. SECT. 10.

It was moreover repreſented to me, that tho' this providential Aſſiſtance of the Church favoured its Eſcape, it rather increaſed the Rage of Satan: He continued with freſh Fury, and in all poſſible Methods, to excite and carry on the Perſecution of the true Worſhippers of God, according to the Purity of the Goſpel, and Revelation of Jeſus Chriſt; who would not ſubmit to the idolatrous Doctrines, and corrupt Worſhip introduced into the Church in this Period. 17

more particular Application of the Word *Earth*, to the corrupt Part of the Church, and that it became Maſter of its Conquerors; the barbarous Nations at length receiving the Manners, Religion, and the very Name of *Romans*.

It ſeems more agreeable to the Deſign of the Prophecy, and of this Repreſentation, to underſtand it of Aſſiſtance from ſome Perſons of Power and Authority in the World, giving Protection to the Witneſſes, againſt the growing Corruptions of theſe Times, not permitting the Decrees and Edicts for eſtabliſhing idolatrous Doctrines and Worſhip, to be immediately executed, or ſo ſuddenly as to ſuppreſs all Oppoſition, and not give time for a ſufficient Number of Confeſſors, to ſtand up in the Cauſe of Truth, and continue to maintain it. The Hiſtorical Events, anſwering this prophetical Deſcription, which we ſhall afterwards ſee, will, I hope, more clearly explain it.

CHAP.

CHAP. XIII.

SECT. II.

CONTENTS.

IN this Chapter, we have a farther Account of the State of the Church and World, in this third Period. The Repreſentation of the wild Beaſts in this Viſion, refers to the ſame Times with the two former Viſions of the Witneſſes propheſying in Sackcloth, and the Woman flying into the Wilderneſs. Power is given unto the Beaſt to continue, or to make War, and prevail forty two Months, *v.* 5.

This Viſion gives a more diſtinct Account of the Manner and Means by which the true Church, and Worſhippers of God, ſhould be perſecuted, and ſo greatly oppreſs'd, as is repreſented by the Woman's flying into the Wilderneſs, and ſlaying the Witneſſes. So that this Repreſentation, in conjunction with the two former, will afford us a ſufficient Deſcription of the State of Providence, and the Church, with the uſeful Leſſons of Caution, Patience, and Faithfulneſs, in Times of great Corruption, and great Danger, which are the principal Intentions of the Spirit of Prophecy, in the Whole of theſe Revelations.

TEXT.

Third Deſcription of the third Period.

1 *AND I ſtood upon the Sand of the Sea, and ſaw a Beaſt riſe up out of the Sea, having ſeven Heads and ten Horns, and upon his Horns ten Crowns, and upon his Heads the Name of Blaſphemy.*

PARAPHRASE.

AFTER the two foregoing Viſions, I beheld a third, farther to explain them: I ſeemed ſtanding by the Sea-ſide, when I perceived a wild Beaſt riſing out of the Sea, of a very remarkable Form. It had ſeven Heads, and ten Horns, with a Crown on each Horn, and a blaſphemous Inſcription on each of his Heads, to denote a new Form of Government, that was to be erected in the City of *Rome*, by the great Commotions of the World, after the Imperial Power

PARAPHRASE. SECT. 11.

Power had been deſtroyed, and the Empire ſhould be divided into ten diſtinct and independent Kingdoms or Sovereignties (*a*).

The

(*a*) A Beaſt, θηριον, ſignifies a wild ſavage Beaſt. In the Prophecies of *Daniel*, Beaſts are known Symbols of the Monarchies repreſented in his Viſions, *c.* vii. In the After-Parts of this Prophecy, it is expreſly interpreted by an Angel to mean a King, kingly Authority, or Government, *c.* xvii. *And there are ſeven Kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he muſt continue a ſhort Space; and the Beaſt that was, and is not, even he is the eighth* (King or Government) *and is of the ſeven, and goeth into Perdition*, *v.* 10, 11. The Horns are, by the ſame Angel, interpreted to mean Kings, or Kingdoms, *v.* 12. *And the ten Horns which thou ſaweſt are* (or ſignify) *ten Kings, which have received no Kingdom as yet*, (at the time of the Viſion) *but receive Power as Kings, one Hour with the Beaſt*; μιαν ωραν, in the ſame Seaſon or Time with the Beaſt.

The Riſing of the Beaſt, then, will ſignify, the Riſe of ſome new Dominion or Government; the Riſing of a wild Beaſt, θηριον, the Riſe of a tyrannical Government; and Riſing out of the Sea, that it ſhould owe its Original to the Commotions of the People: So Waters are interpreted by the ſame Angel, *v.* 15. In the Viſions of *Daniel*, the four great Beaſts, the Symbols of the four great Monarchies, are repreſented riſing out of the Sea in a Storm. *I ſaw in my Viſion by Night, and behold the four Winds of the Heaven ſtrove upon the great Sea, and four great Beaſts came up from the Sea*, Dan. vii. 2, 3.

Seven Heads are interpreted by the Angel to ſignify ſeven Mountains, and ſeven Kings, *c.* xvii. 9, 10. Hence we may ſufficiently underſtand, that by this Beaſt was meant a *Roman* Government, different from that in Being at the time of the Viſion, and which was to ariſe after the Imperial Government ſhould be paſs'd away, as five other Forms of Government had paſs'd before it. That ſome Form of Government in the City of *Rome* is ſignified by it, ſeems very evident; for the ſeven Heads are, in one figurative Meaning, interpreted to ſignify ſeven Mountains; and it is expreſsly called, *The great City, which reigneth over the Kings of the Earth*, c. xvii. 18. *Urbs ſepticollis*, *Orbis caput*, and *Orbis terrarum Domina*, are ſufficient Deſcriptions of *Rome* in *Roman* Authors, and as well underſtood as if *Rome* itſelf had been expreſsly named. Upon the Heads of this Beaſt were Names or Inſcriptions of Blaſphemy. This Government is elſewhere deſcribed as a myſtical *Babylon*, full of Names of Blaſphemy, *c.* xvii. 3—5. to ſignify, that it ſhould eſtabliſh and propagate idolatrous Doctrines and Worſhip; for as Idolatry is a reproachful Contempt of the one true God, worſhipping and ſerving the Creature more than the Creator, it is called Blaſphemy in the Stile of Prophecy. The Idolatry of the *Jews* is called, *burning Incenſe upon the Mountains, and blaſpheming upon the Hills*, Iſa. lxv. 7. So the Prophet *Ezekiel* xx. 27. *in this your Fathers have blaſphemed me*; that is, by offering their Sacrifices on high Places, and in Groves, according to the Rites of the Heathen Idolaters.

This Beaſt had alſo ten Horns, and upon his Horns ten Crowns, or each of his Horns was crowned. According to the Interpretation of the Angel, *c.* xvii. 12. *The ten Horns which thou ſaweſt are* (or ſignify) *ten Kingdoms which have received no Kingdom as yet, but receive Power one Hour*, (or in the ſame Hour, at the ſame time) *with the Beaſt.*

This

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TEXT.

2 *And the Beaſt which I ſaw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lion: and the Dragon gave him his Power, and his Seat, and great Authority* *.

PARAPHRASE.

The Form of this wild Beaſt, which I 2 ſaw in my Viſion, was made up of ſome Likeneſs to the ſeveral Beaſts of Prey, the Leopard, the Bear, and the Lion; the perſecuting Empires, in *Daniel*'s Viſion, being repreſented by theſe Beaſts, famous for Strength and Rapaciouſneſs, in ſeizing and devouring their Prey. They were a proper Figure to ſignify the Riſe of a new Empire, powerful, tyrannical and cruel. And that the old Serpent the Devil, who had hitherto perſecuted the true Worſhippers of God, by the ſeveral great Monarchies of the World, would engage this new Power, advanced in the Seat of the laſt of theſe Monarchies, the *Roman* Empire, to uſe that Power in the Perſecution of true Religion, as the preceding Tyrannies had done before it (*b*).

This State of *Roman* Government then, as it was to be a new Form of Government, it was alſo to be contemporary with ten Kings or Kingdoms, which were to be ſo many diſtinct Governments, at the ſame time and in the ſame Period with it. But neither of them were to receive their Power, till the King, or Form of Government then in being, that is, the Imperial, ſhould paſs away, and another was come, which was to continue a ſhort Space.

Theſe ſeveral Deſcriptions together, all which muſt be united in the Kingdom of the Beaſt, ſeem plainly enough to denote a new Form of *Roman* Government, after the Imperial Government ſhould ceaſe, and after the Exarchate of *Ravenna* ſhould be ſuppreſs'd, when the *Roman* Empire ſhould be divided into ten diſtinct Governments or Kingdoms; which can be no other than the Government of *Rome* in the Hands of the Popes.

(*b*) From hence it appears, ſays Mr. *Waple*, that this was the fourth or *Roman* Monarchy, (in one Form of it) becauſe it is made up of the three former, whoſe People and Nations it conquer'd, and out of whoſe Ruins it grew; and becauſe it had all the Qualities of Subtilty and Cruelty which are thought to be ſignified by theſe Beaſts. It is obſerved by Mr. *Daubuz*, that the Powers conſtituting the Beaſt, carried on the ſame Deſign againſt true Religion, tho' in another Form, as the Dragon did, when the Empire was Pagan. The Deſcription itſelf naturally expreſſes a new Power riſing up in the *Roman* State, mighty and terrible, directed by the perpetual Enemy of true Religion, to perſecute the faithful Worſhippers of God. The general Meaning of this Part of the Viſion, is well expreſſed by Mr. *Mede*. I ſaw, ſaith St. *John*, the Type of the laſt State of the *Roman* Empire, wherein governing under the ſeventh Head, it ſhould be divided into ten Kingdoms; and yet, even as he had done under his former Heads, he ſhould blaſpheme the only true God, by the Worſhip of Idols. May we not here obſerve, that the Prophecy ſpeaks of the civil Power of *Rome?* Why ſhould we then ſearch after it in an Eccleſiaſtical Supremacy?

* *Dan.* vii. 4, 5, 6.

TEXT.

3 *And I ſaw one of his Heads, as it were wounded unto death, and his deadly Wound was healed: and all the World wonder'd after the Beaſt.*

PARAPHRASE. SECT. II.

I perceived alſo, that one of the ſeven Heads of this Beaſt appeared to have received ſuch a Wound as ſeem'd to be mortal; but this mortal Wound was healed up, tho' the Scar remained as a Mark of it. This Cure was ſo remarkable, as occaſion'd Wonder and Aſtoniſhment in all who beheld it. To ſignify that this new Power aroſe in the *Roman* Empire, after that Empire had received ſuch a Blow in one of its Heads, or Forms of Government, as left no human probable Proſpect, that *Rome* ſhould ever riſe to Power and Empire any more; and it would be greatly to the Aſtoniſhment of the World, to ſee the Power of *Rome* revive again, in the new Form of Government repreſented by the Beaſt (*c*). 3

(*c*) The ſeven Heads being interpreted by the Angel to ſignify ſeven Kings, or Forms of Government, may well direct us to underſtand, this deadly Wound of one of theſe Heads to be the Deſtruction of one of thoſe Forms of Government, in ſuch manner as to threaten the utter Overthrow of all Power in *Rome*, as in *Babylon*; ſo that it ſhould never riſe to be the Seat of Empire again: Therefore, they that dwell on the Earth ſhall wonder, when they behold *the Beaſt that was, and is not, and yet is*, Rev. xvii. 8. The moſt natural Interpretation of which Expreſſions ſeems to be, That the World beheld with great Wonder, a City once ſo powerful, quite deſtroyed, for ſome time ceaſing to be an Empire, and deprived of all Authority, yet riſing again to Empire, and regaining a great Authority, in a very ſurprizing manner. It ſeems alſo plain, by comparing this Deſcription with the 17th Chapter, that the Head which was mortally wounded, was the ſixth Head or Form of Government, at the time of the Viſion; *Five of the ſeven Kings are fallen*, ſays the Angel to St. *John*, *v.* 10. *and one is, and the other is not yet come.* The Form of Government in being, at the time of the Viſion, was the Imperial; and after the Imperial Government ceaſed in *Auguſtulus*, *Rome* was no Seat of Government during the Exarchate of *Ravenna*, and had no human Proſpect of being the Seat of Empire again, till this new Power aroſe, when the Exarchate was given to the Popes, and *Rome* became the Seat of their Government, and has continued ſo ever ſince. It ſeems alſo intended by the Angel's Interpretation, that we ſhould conſider the City of *Rome*, as mark'd out in this Prophecy for the Seat of Government, to prevent Miſtakes, that we ſhould not underſtand this Prophecy of an Empire or Government, in any other Place than the City of *Rome*, tho' it ſhould take the Name and Stile of the *Roman* Empire, as the *Greek* Emperors, and the Emperors of *Germany* have ſeverally done. This may give us a good Reaſon, why the City of *Rome*, in this Prophecy, is deſcribed by its natural Situation, as well as by its Government, and why ſeven Heads are interpreted to mean ſeven Mountains, as well as ſeven Kings.

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TEXT.

4 *And they worſhipped the Dragon which gave Power unto the Beaſt, ſaying, Who is like unto the Beaſt? Who is able to make War with him?*

5 *And there was given unto him a Mouth ſpeaking great Things, and Blaſphemies: and Power was given unto him to continue forty and two Months.*

PARAPHRASE.

The World was generally ſeduced to comply with the idolatrous Practices the old Serpent, the Devil, introduced anew, by means of this new-erected Power in *Rome*, the greater Part of the World acknowledged this Authority, and ſubmitted to it without Oppoſition, as thinking it would be in vain to withſtand it (*d*). 4

The Manner in which the Beaſt exerciſed the Power he had received, was thus repreſented, that he greatly magnified himſelf above others, and claimed unlimited Powers and Authority, to enforce what he required; and the Time wherein the Beaſt was permitted to eſtabliſh Idolatry, was the ſame with the Term of the Church's State of Perſecution, repreſented by the Witneſſes, and the Woman flying into the Wilderneſs, or forty two Months, equal to twelve hundred and ſixty Prophetical Days, or ſo many Years (*e*). 5

And

(*d*) They did freely yield themſelves in Obedience to the Beaſt, ſays Mr. *Mede*, as to one who ſo far excelled in Power, that none was able to make Reſiſtance. The Admirers of the Beaſt, ſays Mr. *Daubuz*, look upon him as ſuperior to all other Powers, and therefore obey his Commands in committing Idolatry; and, in doing this, worſhip alſo the Beaſt. For to commit Idolatry, thro' Fear of any Power, makes that Power his God, becauſe Maſter of his Conſcience: As to worſhip the Beaſt, in the Eaſtern Stile, was to be ſubject to it; ſo to be ſubject to it, in its idolatrous Conſtitutions, or exerciſing the great Authority and Power, which it had received from the Dragon, may be ſaid to worſhip the Dragon in worſhipping the Beaſt, and yielding Obedience to its idolatrous Conſtitutions.

(*e*) The *Mouth ſpeaking great Things*, ſeems to be taken from the Deſcription of the little Horn in *Daniel*'s Viſion, *c.* vii. 8. and is explain'd, *v.* 11. *by the Voice of the great Words which the Horn ſpake:* And yet farther, *c.* xi. 36. by the Deſcription of a *King, who ſhall do according to his Will, and ſhall exalt himſelf, and magnify himſelf above every God, and ſhall ſpeak marvellous Things againſt the God of Gods*; this Mouth ſpeaking great Things, may then well ſignify Claims of unlimited Authority, a proud and ſevere Execution of tyrannical Power. 'We may here note, ſays Mr. *Daubuz*, that to ſpeak great Things and Blaſphemies, are put together, as the one ſignifies Tyranny, and the other Idolatry, if we join both together, they will ſignify to eſtabliſh Idolatry by Tyranny; or, according to Mr. *Mede*, he exerciſed his Power in two Things, in Blaſphemy againſt God, and Perſecution of the Saints. Power was given to him, (the Beaſt) to continue, (in the Margin, *to make War*) in the Original, ἐξουσια ποιησαι, this ſeems well explained by a Power to do what he pleaſed;

TEXT.

6 *And he opened his Mouth in Blaſphemy againſt God, to blaſpheme his Name, and his Tabernacle, and them that dwell in Heaven.*

7 *And it was given unto him to make War with the Saints, and overcome them, and Power was given him over all Kindreds, and Tongues, and Nations.*

PARAPHRASE. SECT. 11.

And this new-erected Government of *Rome* uſed the Authority it had attained, 6 in making and publiſhing Conſtitutions, for the Eſtabliſhment of Idolatry, in contempt of God, and his true Worſhip, and by all Methods of Oppreſſion and Perſecution, forcing the Church to comply with them, and yield Obedience unto them (*f*).

The Power of this new *Roman* Government became ſo great by divine Permiſſion, that it prevailed againſt the Worſhippers of God, either to force them to a Compliance with the Corruptions eſta- 7

pleaſed; meaning either an Authority to make what Conſtitutions he ſhould think fit, or Power to put thoſe Conſtitutions into Execution, by puniſhing every one who ſhould refuſe Obedience to them. Clarke, *Connection of Prophecy*, p. 44.

(*f*) Any Acts of idolatrous Worſhip may well be expreſſed by blaſpheming God and his Name, as they deny to the true God his diſtinguiſhing Honour, and give it to Creatures, whether to Images, Saints, or Angels. The Church, as it is called *the Temple of God*, the Place of God's Preſence, is properly alſo called *his Tabernacle*; *they that dwell in Heaven*, are underſtood by *Grotius*, of all Saints, all Chriſtians, whoſe Converſation is in Heaven. This Form of Expreſſion ſeems to be taken from the Prophet *Daniel* viii. 10. where it is ſaid of the little Horn which came up out of one of the four Horns of the He-Goat, or one of the Princes which aroſe in one of the four Kinguoms into which the Empire of *Alexander* the Great was divided, that *it waxed great even unto the Hoſt of Heaven, and it caſt down ſome of the Hoſt, and of the Stars to the Ground, and ſtamped upon them.* On theſe Expreſſions, Mr. *Lowth* ſeems juſtly to obſerve, That as the Faithful are Heirs of the Kingdom of Heaven, ſo the Names and Titles of the Heavenly Church are ſometimes given to that on Earth; the Chriſtian Church is called, *The Jeruſalem which is above*, Gal. iv. 26. and the Governors of it are ſtiled *Angels*, Rev. i. 20. In like manner, the Hoſt of Heaven means here the *Jewiſh* Church: They which dwell in Heaven, eſpecially when mentioned with the Tabernacle of God, may be underſtood according to the Prophetic Language, of the true Church, and Worſhippers of God. Then to blaſpheme *them that dwell in Heaven*, will ſignify the Contempt and injurious Manner with which this new Government of *Rome* ſhall treat the true Worſhippers of God, as well as God himſelf, and his Name. But as many Interpreters of great Judgment and Learning, *Mede*, *Waple*, *Daubuz*, &c. give another Senſe of the Tabernacle of God, and them that dwell in Heaven, it will be fit to ſet it before the Reader. By the Tabernacle of God, they underſtand the Body of Chriſt, which is blaſphemed by the Doctrine of Tranſubſtantiation, and the idolatrous Practices conſequent thereupon, adoring the Bread, inſtead of Chriſt the Tabernacle of God, and blaſpheming the heavenly Inhabitants, the Angels and Saints in Heaven, by giving them Worſhip and Adoration; and as Mr. *Mede* adds, diſgracing the bleſſed Spirits with contumelious and wicked Fables and Miracles: Which of theſe the Reader will prefer, muſt be left to his own Judgment; the former ſeems to me the more probable, as well as the more natural and eaſy Interpretation.

TEXT.

PARAPHRASE.

blished by its Authority, or to persecute them for their Constancy; and this oppressive Power was extended far and wide over many Nations and People.

8 *And all that dwell on the Earth shall worship him, whose Names are not written in the Book of Life of the Lamb slain from the Foundation of the World.*

Insomuch, that all the Inhabitants of 8
the Earth, where this new Power reached, were prevailed upon to receive his idolatrous Constitutions, and yield Obedience to his tyrannical Authority; such true and faithful Servants of God only excepted, who were inrolled in the Registers, as Heirs of eternal Life, according to the Promises of Christ's Gospel, who, from the Beginning, was the true Propitiation, and Mediator of Acceptance and Blessing (*g*).

9 *If any Man have an Ear, let him hear.*

And now let every good Christian, 9
who is desirous to preserve himself in an Hour of Temptation, and preserve the Hopes of eternal Life, attentively consider the Cautions, Warnings, Consolation, and Encouragement of this Prophecy.

10 *He that leadeth into Captivity, shall go into Captivity: He that killeth with the Sword, must be killed with the Sword. Here is the Patience and the Faith of the Saints.*

For every one may be assured, that 10
God, the righteous Governor and Judge of the World, will finally render to every Man according to his Works, and punish the Enemies of his Church, in due time, with a Punishment equal to their Tyranny and Persecution. This Consideration may support the Patience and Faith of the Saints: They shall triumph in the End

(*g*) Perseverance in the Faith of the Gospel, and true Worship of God, in this great Hour of Temptation, which would deceive all but the Elect, is very usefully represented as the Character of those whose Names are register'd in the Lamb's Book of Life; to shew, that they who endure to the End, shall be saved; and that the Salvation of God, through Christ, belongs to none but those who shall persevere. A powerful Motive and Encouragement to Constancy, the great Design of the whole Revelation; and which is therefore most properly kept in view, in every Part of it. We have already observed, to *write Names in the Book of Life*, is an Allusion either to the Registers in which the Families of the Priests, or Freemen of Cities were used to be enter'd upon Record, on *c.* iii. 5.

over

TEXT. *PARAPHRASE.* SECT. 11.

over all their Enemies, God ſhall vindicate their Cauſe, and maintain his own Honour, in the Puniſhment of their Oppreſſors.

11 *And I beheld another Beaſt coming up out of the Earth, and he had two Horns like a Lamb, and he ſpake as a Dragon.*

I farther beheld in my Viſions, another 11
Appearance, as of a ſecond wild Beaſt, riſing out of the Earth, which had two Horns, like the Horns of a Lamb, but his Voice was like that of a Dragon, to repreſent another perſecuting Government, exerciſing its Authority with a Shew of Meekneſs and Charity, but carrying on the Oppoſition of the Devil, the old Serpent, to pure Religion, and promoting Idolatry by Perſecution.

12 *And he exerciſeth all the Power of the firſt Beaſt before him, and cauſeth the Earth, and them that dwell therein, to worſhip the firſt Beaſt, whoſe deadly Wound was healed.*

And this ſecond perſecuting Power 12
had all the Powers of the firſt, or new-revived Form of *Roman* Government, and uſed its Authority to ſpread the Power of this new *Roman* Government, beyond the Bounds of its own proper Dominion, ſo as to oblige the ſeveral Nations to yield Obedience to the new Authority revived in the City of *Rome*, after it had been ſo long depriv'd of all Authority, and ſeem'd to have loſt all Hope of recovering it [a].

[a] INterpreters differ very much as to the true Intention of this Prophetic Deſcription, and what is meant by this ſecond Beaſt coming up out of the Earth.

With ſome it ſignifies *Philoſophy*, and, in particular, the *Pythagorean*, a great Support of the *Roman* Idolatry, with its pompous Speculations, and Pretences to Divination and Miracles. Meaux. Grotius.

Others ſuppoſe, it means ſome one or more Sorcerers, or Magicians, who were Heathen, and made uſe of by the Devil, to ſupport and advance Heatheniſm and Idolatry; ſo that an Author of great Name concludes, it is moſt reaſonable to interpret this ſecond Beaſt of *Apollonius Tyanæus*, who is reported to have done ſuch Feats and Miracles, as are compared by *Hierocles* to the Miracles of Chriſt, and preferred before them. *Dr.* Hammond.

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Others underſtand this ſecond Beaſt, of the Pope with his Clergy: They obſerve, "The Pope himſelf and alone, tho' he may be term'd a "falſe Prophet, yet he maketh not up the Beaſt, except his Clergy be "join'd with him; ſince the Beaſt doth ſignify a Company of Men, "compoſed of a certain Order of Members, like as a Beaſt hath, not "one Man alone."

Mede.

Mr. *Whiſton*'s Notion ſeems much the ſame with this of Mr. *Mede*: He underſtands the ſecond Beaſt, of the Riſe of Antichriſt, ſtrictly ſo called, the Pope of *Rome*, and his ſubordinate Hierarchy.

Whiſton, 242.

Mr. *Waple* obſerves, "As by the former Beaſt, the Papacy, as Monarchic and Imperial, was fitly repreſented; ſo in this Type, there "ſeems to be a Repreſentation of the apoſtate Hierarchy, or of the whole "Body of the Eccleſiaſtics, as antichriſtian; and a Body Politick, (ſignified by a Beaſt in Prophecy) under two co-ordinate Powers or Horns, "by which the Hierarchy of the Eaſtern and Weſtern Parts of the Empire, before the Popes came to be an Horn, or to have his antichriſtian "Supremacy, is very fitly typified."

Waple, 288.

Mr. *Daubuz* ſuppoſes "the former wild Beaſt conſiſted of the anti-"chriſtian civil Powers, which were to be in the *Roman* Empire, during "the ſecond Period of the Church, and that the Chriſtian Eccleſiaſtic "Powers in the ſaid Empire, during the ſaid ſpace of time, are the Beaſt "which is here intended; and therefore, that the two Horns are the ſuc-"ceſſive Lines of the Biſhops of *Rome* and *Conſtantinople*, having under "them the whole Body of the corrupted Clergy, as the former Beaſt had "that of the Laity; both theſe Biſhops having pretended to be univerſal "Biſhops of the Church."

Daubuz.

Finally, the illuſtrious Sir *Iſaac Newton* obſerves, "The ſecond Beaſt, "which roſe up out of the Earth, was the Church of the *Greek* Empire; "for it had two Horns like thoſe of a Lamb, and therefore was a Church, "and it ſpake as the Dragon, and therefore was of his Religion; and it "came out of the Earth, and by conſequence in his Kingdom."

Sir If. Newton, 283.

To take off ſomewhat of the Uncertainty ſo great a Variety of Opinions is apt to occaſion, let us attend more cloſely to the Prophetic Deſcription itſelf: It will, I apprehend, leſſen the Number of Opinions, to ſhew ſome of them inconſiſtent with plain and obvious Circumſtances of the Prophetic Deſcription.

It is an Obſervation of conſequence, that the Viſion of this ſecond wild Beaſt, ariſing out of the Earth, was after the Viſion of the firſt Beaſt which roſe out of the Sea, and cannot ſignify any Power to ariſe in the *Roman* Empire before that time.

This ſecond Beaſt, moreover, exerciſed the Power of the firſt Beaſt before him, as a Sort of Lieutenant or Deputy to him; in particular, to bring all Perſons, where his Power reach'd, to receive the Authority of the firſt Beaſt, to worſhip the firſt Beaſt, whoſe deadly Wound was healed, ſays the Prophecy expreſly. So that this Deſcription is inconſiſtent with any Power oppoſite to the Authority of the firſt Beaſt, as well as it is with any Power that roſe up before it.

SECT. II.

It seems also very probable, that this second Beast, whatever is meant by it, had a Power and Authority very like the Power and Authority of the first Beast, and very nearly resembling it: He exerciseth all the Power of the first Beast, εξουσιαν του πρωτου θηριου πασαν ποιει. He had the Exercise of the whole Power; so that of what Nature or Kind the Authority and Power of the first Beast were, the Authority and Power of the second Beast were of the same Kind. Hence this Description will be also inconsistent with any Supposition that makes the Authority and Power of the second Beast, contrary to, or different from the Power of the first.

We have already observed from many concurring Circumstances, that the first Beast did not arise till the Imperial Government had passed away, till *Rome* seem'd to have lost irrecoverably the Seat of Empire, till the *Roman* Empire was divided into ten Kingdoms, till the City of *Rome* should receive a new Form of Government, and become a Seat of Empire again, till a Government should be erected in the City of *Rome*, in the Days of the Voice of the seventh Angel, which was to persecute the Saints one thousand two hundred and sixty Years. All these Considerations determine the Rise of the first Beast out of the Sea, to be, when the Exarchate of *Ravenna* was given to the Papacy, when *Rome* was made the Seat of the Pope's temporal Dominion, and the last Form of *Roman* Government began, which has lasted ever since to this Day.

We fully know in History, what this Power of the Papacy is: The Popes claim supreme Authority, as Heads of the Church in Things religious, and they have civil Authority, as sovereign Princes, in their own Dominion, which is expressively called, *The Patrimony of St. Peter.*

This plain Account of the Prophetic Description, will much lessen, I think, the Variety of Opinions before mentioned; not to remark, that the Philosophy, or Magic, of *Apollonius Tyanæus*, are no Forms of Government, which are the true Meaning of Beasts and Horns, in the Language of the Prophets. It may be sufficient to shew, that the Philosophy of the Bishop of *Meaux*, that the Magic and Miracles of *Apollonius Tyanæus*, with the learned *Grotius* and Dr. *Hammond*, are absolutely inconsistent with the Time of this Period, wherein the first Beast rose up out of the Sea, which yet was before the time when this second Beast rose up out of the Earth; neither will the Prophetic Description, for the same Reason, agree with Mr. *Waple*'s Opinion, that this second Beast means the Hierarchy of the Eastern and Western Parts of the Empire, before the Pope came to be an Horn, or to have his antichristian Supremacy. The same Reason holds against Mr. *Daubuz*'s Opinion, that the first Beast consisted of the antichristian civil Powers; and the second Beast, of the antichristian ecclesiastical Powers, especially as he understands it, that from the times of *Leo*, there was in the Church a double ecclesiastical Monarchy of two Bishops œcumenical, who pretended to have all the Power of the Lamb. For this Dispute between the two Sees of *Rome* and *Constantinople*, was long before the City of *Rome* became the Seat of Empire in the Papacy; nor can a Contest for Power, between the two Metropolitans of the Eastern and Western Empire, be well understood of the Power of the second Beast, which

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which was to exercise all the Power of the first Beast; not to weaken or suppress it, but to promote the Power of the first Beast, and to force all Persons to submit themselves to it. And this Observation is also a considerable Difficulty, in Sir *Isaac Newton*'s Opinion, that this second Beast was the Church of the *Greek* Empire. We may observe, that to place the Rise of the two Beasts, at the Division of the Empire between *Gratian* and *Theodosius*, A. D. 379, greatly antedates the true Time of the last Form of *Roman* Government, and throws back the third Period very far into the second, contrary to the Order of the Prophecy. It is farther to be observed, that the *Greek* Church was far from using its Power and Authority, to force all Persons to submit to the Papacy, that it was used in continual Opposition to the Authority of the *Roman* Church; it not only denied the Pope's Supremacy, but separated also, with great Warmth, from its Communion. And the *Roman* Church is so far from esteeming the *Greek* Church as a Friend, that it treats it as an apostate Church, in a State of Schism and Rebellion.

Sir I. Newton, 282.

Finally, Mr. *Mede*'s Opinion, that the second Beast is the Pope with his Clergy, has many Difficulties attending it. The first Beast is represented as distinct from the second, and from the ten Kings or Kingdoms, tho' they give their Power and Strength to the Beast; and therefore cannot well be the whole State of the ten Kingdoms growing up again into one *Roman* Commonwealth, united with the Pope as High Priest. Besides, if the Power of the Pope in *Rome* be the first Beast, the same Papal Power can hardly be intended, with very little Alteration, by the second Beast. It must, in all Likelihood, signify some distinct persecuting Power, of like Nature and Kind with the first, supporting and advancing the Authority of the first. Perhaps it may be said, these Observations, by lessening the Uncertainty, occasioned by so many different Interpretations, may make the Matter worse, and leave no certain Interpretation at all.

I hope not. Let us see then, whether we cannot find out, what will answer this Prophetic Description, in all its Circumstances?

We are then to find out a Power, which is to arise after the first Beast, in which a Supremacy in Spirituals was united with the Authority of a temporal Prince, in the Popes.

We are moreover to find out a Power, like that of the Papal Government, which is to execute all the Power of the first Beast; which seems to express a like Power, in which civil and religious Authority shall be united.

We are also to find out such a Power, as shall be used to support and advance the Authority of the Popes, and force Obedience to it.

We need not look far in History, I think, to find a Power that fully answers all these Characters.

We have seen at large in the Preface, how *Pepin* of *France* gave the Exarchate of *Ravenna* to the Church of *Rome:* This was the Rise of the first Beast, in the temporal Dominion of the Popes over *Rome*, and the Countries that compose the State of the Church, as *St. Peter's Patrimony.*

A

SECT. II.

A little after this Time, the Emperor *Charles* the Great, and his Succeſſors, endowed ſeveral Churches in their States with large temporal Eſtates, to which were annexed the Juriſdictions and Royalties, which in thoſe times were uſed to belong to the moſt honourable Tenures, ſuch as Earldoms, Dutchies, and Principalities; whereby they had a temporal Authority added to their ſpiritual, very nearly reſembling that of the Church of *Rome*, in virtue of St. *Peter's Patrimony*.

Theſe Powers went on ſtill increaſing, till in ſome ſhort Proceſs of time, eſpecially in the *Germanic* Empire, they became to be real Principalities. Several Biſhops of *Germany* have been, for many Centuries, in the Rank, and have enjoyed the full Powers and Authority of ſovereign Princes; ſome have attained the higheſt Dignity, and chief Adminiſtration of the Empire, as Electors, in all Things equal, in ſome Things ſuperior, in Dignity and Authority, to the other Princes of the Empire, not excepting ſuch Electors of the Empire as are Kings. This has been long the fixed and ſettled Conſtitution of that principal Government of *Europe*, which now uſes the Stile of the *Sacred Roman Empire*.

It is eaſy to ſee, how nearly this Authority reſembles the Powers of the Papacy, or firſt Beaſt; and it is eaſy to obſerve, in the conſtant Courſe of Hiſtory, that this Authority has been uſed all along, to cauſe the Earth, and them that dwell therein, to worſhip the firſt Beaſt, or to obey his Commands in all Things. By this it is, that Popes have had the Power, as well as the Inſolence, to tread on the Necks of Kings and Emperors. And it has been the great Support of the idolatrous Worſhip of that Church, againſt all the powerful and promiſing Attempts of Reformation.

It is a juſt Remark of Biſhop *Burnet*, that this appeared ſo early as the Days of *Charles* the Great himſelf. "He had raiſed the Church ſo high, "and given it ſuch Dominions, and had, by ſo many repeated Laws, e- "ſtabliſhed their Juriſdiction and Temporalities, that it was not perhaps "in his Power, chiefly in his Old-Age, when the Vigour and Heat of his "Spirits had failed, to rectify what was amiſs." Burnet, *Rights of Princes*, 135.

To this, I think, all the other Parts of this Prophetic Deſcription will agree, as we ſhall more fully ſee hereafter. Nor does it much differ from the Opinions of Mr. *Mede*, *Waple*, *Whiſton*, and *Daubuz*. It ſuppoſes this Deſcription to mean the ſame Body of Men, the Clergy, ſubordinate to the Pope, promoting his Power and Authority; it only takes in a Point of View, and Period of Time, more agreeable to the Order and Circumſtances of the Prophetic Deſcription.

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TEXT.

13 *And he doth great Wonders, ſo that he maketh Fire come down from Heaven on the Earth, in the Sight of Men.*

14 *And deceiveth them that dwell on the Earth, by means of thoſe Miracles, which he had power to do in the Sight of the Beaſt, ſaying to them that dwell on the Earth, That they ſhould make an Image to the Beaſt, which had a Wound by a Sword, and did live.*

15 *And he had power to give Life unto the Image of the Beaſt, that the Image of the Beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the Image of the Beaſt ſhould be killed.*

PARAPHRASE.

This perſecuting Power ſhall alſo pro- 13
mote idolatrous Worſhip by pretended Miracles, as if, with *Elijah*, they could cauſe Fire to come down from Heaven *, at whoſe Prayer Fire from Heaven burned the Sacrifice, and conſumed thoſe whom *Ahaziah* ſent to ſeize him (*i*). †.

The Advantages theſe pretended Mi- 14
racles had obtained over a great Part of the World, by their Credulity and Superſtition, were artfully improved to deceive them yet farther, ſo far as to perſuade them to deify the Pope, or erect an Idol to his Honour; ſo that they were taught, it was their Duty to pay a religious Obedience, in all Things, to his Authority and Orders, as to God himſelf, and his Word.

This Image whereby the Pope was 15
deified, is not to be underſtood of a lifeleſs and dumb Idol; but, like thoſe Statues of the Heathen Gods, which gave forth Oracles, as if animated by an indwelling Spirit. So the Orders and Conſtitutions of the Pope were publiſh'd to the World, by the ſubordinate Clergy, as Oracles, obliging all Nations to a religious Obedience, and ſupporting their Authority with all their Power, treating all Men as worthy of Death, who ſhould refuſe an entire Submiſſion to them in any Particular.

(*i*) The Idolatry of the Church of *Rome* has been greatly ſupported by a Pretence to Miracles, tho' the moſt of them have plain Marks of Falſhood and Impoſture; yet the *Roman* Church is ſo fond of a Pretence to Miracles, that it has made it one of the Marks of the true Church, and has perſuaded the Credulous, Ignorant, and Superſtitious, to believe it, who are always the larger Number of Mankind.

* 1 *Kings* xviii. 37, 38. † 2 *Kings* i. 10, 12.

The

TEXT.

16 *And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a Mark in their Right Hand, or in their Foreheads.*

17 *And that no Man might buy or ſell, ſave he that had the Mark, or the Name of the Beaſt, or the Number of his Name.*

18 *Here is Wiſdom: Let him that hath Underſtanding count the Number of the Beaſt: for it is the Number of a Man, and his Number is ſix hundred threeſcore and ſix.*

PARAPHRASE. SECT. II.

The Obligation of this entire Submiſſion and Obedience to the Papal Decrees, was carried ſo high, that every Perſon, of whatever Rank or Condition, was to make ſome public Acknowledgment of it, as Servants were uſed to be mark'd by their Maſters, or as Perſons conſecrated to ſome Heathen Deity, were uſed to mark themſelves with ſome Figure, as a Badge, denoting the Deity to whom they were conſecrated. 16

It was made ſo penal, for any to omit this Profeſſion of Obedience to the Papal Conſtitutions, that no Man was permitted to buy or ſell, but was deprived of all Commerce with Men, and civil Privileges of Life, if he did not, ſome way or other, make this Profeſſion (*k*). 17

It will be a conſiderable Point of Knowledge, in this myſtical Deſcription, to find out, by a given Number, the Name of this Beaſt, ſo as to know when this idolatrous tyrannical Power ſhall ariſe; and from thence know what Power is meant by this Prophetical Repreſentation. Now there is a certain Number, which, in a way of Reckoning uſual among Men, will teach it; that Number is ſix hundred ſixty ſix [b]. 18

(*k*) Many learned Men have thought theſe Expreſſions relate to the Manner in which *Ptolemy Philopater* perſecuted the *Jews*; "he forbad any to enter into his "Palace, who did not ſacrifice to the Gods he worſhipped: whereby he excluded "the *Jews* all Acceſs to him, either for the ſuing to him for Juſtice, or the obtaining of his Protection, in what Caſe ſoever they ſhould ſtand in need of it."—He order'd, by another Decree, "That all of the *Jewiſh* Nation that lived in *Alexandria*, ſhould be degraded from the firſt Rank of Citizens, of which they had always "hitherto been from the firſt founding of the City, and be inrolled in the third "Rank, among the common People of *Egypt*; that all of them ſhould come thus to "be enrolled, and at the time of their Enrollment, have the Mark of an Ivy-Leaf, "the Badge of the God *Bacchus*, by an hot Iron impreſſed upon them; and that all "thoſe who ſhould refuſe to be thus enrolled, and be ſtigmatized with the ſaid Mark, "ſhould be made Slaves; and that if any of them ſhould ſtand out againſt this Decree, he ſhould be put to death." Thus the Hiſtory is related by Dr. *Prideaux*, from the third Book of the *Macchabees*. Prideaux, *Connect. Part* 2. *An.* C. 216.

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THE Number ſix hundred ſixty ſix, is given as a Number by which the Name of the Beaſt may be found out. The Number is deſigned to have ſome ſort of Secrecy in it. The Number itſelf is the ſame in all the Places of Units, Tens, and Hundreds, 666. This ſome have obſerved as a Part of the Myſtery; but they ſhould have obſerved, that tho' this is true in the *Engliſh* Way of Numeration, the Original does not uſe three Figures, but three different Letters of the *Greek* Alphabet χξϛ. Prophetic Numbers will often require ſome Skill in Calculation, to find out, for inſtance, when Days are to be taken for Years, or from what Time any particular Calculation is to take its Date.

In the Application of this Number, ſome Wiſdom will be required; perhaps it will principally lie, in finding out after what manner the Calculation is to be made. The Exhortation, *Let him that hath Underſtanding count the Number of the Beaſt*, ſeems to intimate, that if Men hit on the right way of counting or calculating, they will find the Meaning of it; for it is the Number of a Man, a Way in which Men are uſed to number, ſays Mr. *Waple*, as, *the Meaſure of a Man*, is a Meaſure in uſe among Men, *Rev.* xxi. 17. And, *to write with a Man's Pen*, is to write with ſuch a Pen, and with ſuch Characters as are in uſe among Men, *Iſaiah* viii. 1.

The great Authority of *Irenæus*, who wrote ſo near the Time, within leſs than an hundred Years of the Revelation itſelf, and whoſe Maſter *Polycarp* was a Diſciple of St. *John*, gave great weight to his Opinion. Many have taken his Manner of Counting for granted, that it muſt be ſome Name, the Letters of which will make the Number ſix hundred ſixty ſix. And many have been ſatisfied in the Name he propoſes to anſwer this Number, which is the *Greek* Word *Lateinos*.

ΛΑΤΕΙΝΟΣ.

There had been more Reaſon to follow *Irenæus*, had *Irenæus* himſelf been fully ſatisfied in his own Interpretation.

Meaux, *Pref.* 58.

It is juſtly obſerved by the Biſhop of *Meaux*, that *Irenæus* does not propoſe his Opinion with any Authority, as an Interpretation coming from St. *John*, but as a Conjecture of his own. Farther, *Irenæus* mentions two other Names, as anſwering this Number, beſides *Lateinos*; *Euanthas* and *Teitan*. He expreſsly adds, that he is not poſitive in that Matter; and gives this Reaſon for it, if it had been neceſſary to know the Name exactly, St. *John* would himſelf have revealed it more clearly. *Nec aſſeverantes pronunciabimus, hoc eum nomen habiturum, ſcientes quoniam ſi oporteret manifeſte preſenti tempore præconari, nomen ejus, per ipſum utique editum fuiſſet, qui & Apocalypſim viderat, neque enim ante multum temporis viſum eſt, ſed pæne ſub noſtro ſeculo, ad finem Domitiani imperii.* Thus expreſsly does *Irenæus* himſelf declare, that he delivers his Opinion only as a Conjecture of his own, and that he knew no particular Interpretation of it from St. *John*.

Irenæus adv. Hereſes, *l.* 5. *c.* 30.

This Number has been found out in ſo many other Names, that this Way of Reckoning may ſeem at leaſt very uncertain. The Biſhop of *Meaux* finds the Number 666, in the Word DIoCLES AVGVSTVS; *Grotius*

Grotius, in the Word ΟΥΛΠΙΟΣ, *Ulpius*, the Name of *Trajan*; Mr. *Daubuz* finds it in the *Hebrew* Word רומיית, or *Roman*. And, beſides many other Names, *F. Feuardentius* mentions, in his Annotations on this Paſſage of *Irenæus*, he finds the Number 666, in the Name of *Martin Lauter*, which, he ſays, was the original Way of ſpelling the Name of *Luther*. He farther finds the ſame Number in the Word MOAMETIS, as he chuſes to ſpell the Name of *Mohammed*. Many more Inſtances may be ſeen in *Calmet*.

Feuardentius Annot. in Iren. *p.* m. 486.

Calmet Diſſ. ſur l'Antichriſt, *T.* 1. *p.* 763.

Every one may be ſenſible, with *Irenæus*, there is much Uncertainty in this way of Reckoning; it is with him, *ſuſpicari & divinare nomina, quando multa nomina inveniri poſſunt, habentia prædictum numerum.* And this makes him ſo cautious, not to appear poſitive in delivering his own Opinion.

Irenæus, ib.

Many learned Perſons have thought, that this Way of counting the Number of the Beaſt, is not the true Secret of Calculation. They obſerve another Method of Calculation uſed in this Prophecy. One hundred forty-four thouſand is the myſtical Number of Chriſt's Kingdom, or the true Church. It is agreed by Interpreters, this Number is a ſquare Number, raiſed from twelve as the Root; for 12, multiplied by itſelf, gives 144. Twelve is a remarkable Number in the Chriſtian Church, on account of the twelve Apoſtles, on whoſe Doctrines the Faith and Worſhip of the Church is built. As it was a remarkable Number in the *Jewiſh* Church, on account of the twelve Patriarchs, Heads of the twelve Tribes of *Iſrael*; and as the twenty-four Elders ſeem to be theſe two Numbers added together. Mr. *Potter* therefore, and many who follow him, think this Number of the Beaſt ought to be calculated in like Manner. They obſerve, this Number of the Kingdom of Antichriſt, is to be raiſed from the Number twenty-five, which is not an exact ſquare Root, but gives 625, near enough to 666, which is not a preciſe ſquare Number. They farther obſerve, that twenty-five is a very remarkable Number in the antichriſtian *Roman* State, deſcribing the Papacy in many of its moſt eſſential Parts. The Particulars of which may be ſeen at large in Mr. *Potter*'s Diſcourſe, and in other Authors from him. But this Way of Calculation is not without its Difficulties and Uncertainty, any more than the former.

May there not be another Method of Calculation, more natural and eaſy than either of the forementioned? A Number, that ſhall ſhew the time of his becoming the Beaſt, to uſe Mr. *Waple*'s Words? The learned *Grotius* ſeems to have had ſuch a Method of counting this Number in his View, when he explains the Words of the Prophecy, by the Time when Idolatry ſhall revive, and recover Strength. *Qui ſapit, notet tempus idololatriæ, animos & vires reſumentis; ubi id evenerit, apparebit Chriſti præſcientia.*

The Number 666 may then be a Number, which counted from a given Period in Prophecy, may very nearly point out the Time when this wild Beaſt ſhall ariſe, or when the forty-two Months are to begin; in which Period, Power was given him to make War with the Saints, and to over-

come

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come them. Thus, the Years in *Daniel* were to be computed *from the going forth of the Commandment*, *Dan.* ix. 25. and the Time of the coming of the Meſſiah was to be learn'd from that Calculation.

If we thus compute the Number 666, from the Time of this Prophetic Viſion, we ſhall find it falls in exactly enough with the Time wherein the Papacy received the temporal Power, and became the Beaſt, or was conſtituted the laſt Government of *Rome*, which is a principal Character of the Beaſt in this Prophecy.

This new Government of *Rome* was erected, A. D. 756, taking the general receiv'd Opinion, that the Time of this Revelation was about A. D. 94, counting 666 Years from that Date, will be A. D. 760, within four Years of the Time wherein the Beaſt is ſuppoſed to riſe. And this ſmall Difference will be eaſily accounted for, either by allowing ſome ſmall Uncertainty as to the Time of Viſion, or ſome ſmall Variation from the preciſe Year, for the Sake of making the Number juſt 666, which has more of the Air of a Prophetical Number than 662. Poſſibly this Number may reach four Years beyond the Inveſtiture, to take in the full and actual Poſſeſſion of what was granted to the Church, as *St. Peter's Patrimony*.

This Way of counting is ſufficiently certain to determine who the Beaſt is, as it points out the Time when he was to receive his Power, with ſuch Certainty, that it cannot be miſtaken, with as much Certainty as *Daniel*'s Weeks pointed out the Time of the coming of the Meſſiah.

And it is a conſiderable Part of Knowledge in this Prophecy, and would have prevented many Miſtakes, into which many good and learned Men have fallen, with reſpect to the Time when the Power of the Beaſt was to begin, and by conſequence when it was to end, to have obſerv'd, that this Number was to be a Period of Years, from the Time of the Viſion, before which the Beaſt was not to receive his Power; and that from the End of that Period, he was to continue 1260 Years.

Nor ought this Method of Calculation to be ſet aſide, as new and ſingular; *Grotius*, we have already ſeen, ſeems to have had it in his thoughts. The very learned and induſtrious *Calmet* takes notice of this way of Computation expreſsly, that ſome have thought the Number of the Beaſt does not ſignify the Cypher of the Beaſt, but the Time when he was to appear. *Que le Nombre de 666 ne marquoit pas ici le Chiffre de la Bete, mais le Tems auque elle devoit paroitre.*

Calmet Annot. *in loc.*

SECT. 12. *Hiſtory of the Third Period.*

THE three foregoing Chapters, xi, xii, xiii, are a Prophetic Deſcription of the third Period: They repreſent the State of Providence, and the Church, in ſo many Views, in which ſo many Particulars are to concur, that if they ſhall be found to anſwer exactly, in Time and Circumſtances, to real hiſtorical Facts, it will add great Weight to the Prophecy, to the Directions, Exhortations, and Encouragements deſign'd by it, to Faithfulneſs and Conſtancy in the Chriſtian Faith and Worſhip, to Patience in Perſecution, to Hope and Truſt in the Care and

Power of God, who will aſſuredly make good all his Promiſes, and encourage us to conſider all the Prophecies of this Book as ſuch. SECT. 12.

The Prophetic Deſcription of this Period, is the largeſt, and moſt particular of any, and points out the Time when it is to begin, and when it is to end, with greater Exactneſs. The State of the Church in this Period, is agreeable in general to the Repreſentation of the Church in the foregoing Periods; a State of Danger and Perſecution, from the Enemies of Truth and Righteouſneſs, under the Influence of Satan, endeavouring to deceive the World, and to corrupt it by idolatrous Doctrines and Worſhip.

It is repreſented as a State wherein the Number of faithful Confeſſors ſhall be few, yet enough to bear teſtimony to the Truth, and preſerve it, though they ſhall be perſecuted unto Death for their Teſtimony, which yet ſhall continue 1260 Years, in ſpite of all Endeavours to ſuppreſs it; and, in that ſpace of Time, the Providence of God ſhall often appear to vindicate their Cauſe, by ſevere and heavy Judgments on their Enemies: and this afflicted State of the Church ſhall end at the laſt, in Victory, Peace and Happineſs.

The Church is farther repreſented in this Period, in a State of Danger, like the *Iſraelites* in the Wilderneſs, or like the Prophet *Elijah* in the Perſecution of *Ahab*; that it will have no Safety but in Places of Secrecy and Retirement, or as *David* was forced to fly for Refuge to the Wilderneſs, from the Perſecution of *Saul*, ſo the Woman flies into the Wilderneſs, from the Dragon, who was ready to devour her. In this Retirement, the Church ſhall be preſerv'd; ſo that no Attempts of Error to corrupt it, or of Perſecution to deſtroy it, ſhall prevail againſt it. But the Prophetic Deſcription of this Period, is moſt particular in the Account it gives of the Means by which the Church, in this Period, ſhall be brought into ſuch Danger, and the faithful Confeſſors of Truth be ſo oppreſs'd aud perſecuted.

It deſcribes therefore in this Period, the Riſe of a new idolatrous and perſecuting Power; it deſcribes it by ſo many and ſo particular Circumſtances, as diſtinctly ſhew the Time when it is to ariſe, the Place where it is to have its Seat of Empire, the Manner in which it ſhall uſe its Authority, and how long it ſhall continue; and theſe are, on many Accounts, ſo uncommon and extraordinary, that nothing but a true Spirit of Prophecy could foreſee or foretel. For it repreſents this new idolatrous perſecuting Power, in theſe remarkable Particulars. It is a new Government or Dominion, ariſing out of the Commotions occaſioned by the Invaſion of the *Roman* Empire.

It was a new Government to ariſe after the Imperial Government had ceas'd, and *Rome* had been under another Form of Government, which was to continue for a ſhort time.

It was a new Government to ariſe, after the *Roman* Empire was canton'd and divided into ſeveral diſtinct Kingdoms, or into ten independent Royalties and Dominions. It was a Dominion to be erected in the City of *Rome*, ſo as to make the City founded on ſeven Hills, and once Miſtreſs of

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of the World, a Seat of Empire again in this new Government: It was to be a new Dominion arising in *Rome*, at a time when all human Views represented the Power of *Rome*, so totally subverted, as not to allow any Hope of its Recovery.

It was to be a Government resembling the former *Roman* Empire, in propagating idolatrous Doctrines and Worship, in opposing the Truth, and oppressing all who should make Profession of it.

The Power and Authority of this new *Roman* Government was to be supported, and extended by another Power like unto it in Nature and Kind, by pretended Miracles and Wonders, and, by outward Force, obliging all People to submit to the Authority of this new-erected Empire in the City of *Rome*. This new Dominion is to continue the Persecution of the true Church, for the space of 1260 Years.

And it is a Government, which they who have Wisdom in the Calculation of Numbers, according to the Usage of Scripture-Prophecy, may find out by the Number 666.

These several Particulars appear in the Description itself, as we have seen in the foregoing Explanation of it.

Are there then any real historical Facts, that answer to all these various and circumstantial Descriptions of Prophecy? If there are, they will greatly confirm the Truth of the Revelation, and should awaken our Attention to the Design and Meaning of it.

The two former Periods ended two States of Danger to the Christian Church; the first, from the Opposition of the Heathen *Roman* Emperors, by the Conversion of *Constantine*, about A. D. 322. The second Danger was from the Heathen Northern Nations who invaded the *Roman* Empire, but who were converted to Christianity themselves, and received it in their several Dominions, and from a greater Danger, by the surprising Progress of the *Mahometans*, from which this Western Part of the World was delivered, by that memorable Battle in which *Charles Martel* defeated their numerous Army, and slew 350,000 of them, A. D. 734.

About this time, several of the Characters of the first Beast which rose out of the Sea, exactly fall in together.

This is a Period of Time, when the Imperial Government of *Rome* entirely pass'd away. *Momyllus*, or *Augustulus*, the last of the *Roman* Emperors, was deposed, and the Kingdom of the *Goths* was established in *Italy*, the Exarchate of *Ravenna* had taken from *Rome* all Shew of Authority, and *Rome* had been govern'd, for some time, as a small Dutchy, in all Things subject to it, as a Parcel of the Exarchate. This seem'd a mortal Wound to the City of *Rome*; so that when the Exarchate was conquer'd by the *Lombards*, A. D. 752, *Aistulphus* claim'd *Rome*, as belonging to the Exarchate.

Vid. *Preface.*

At this time, the *Roman* Empire was cantoned out, and divided into many separate and independent Kingdoms; so that the ten Kingdoms in the Prophetic Description were ready to support this new Dominion of *Rome* with their Power.

About this Time, the Exarchate of *Ravenna*, which, for ſome Years, kept up a Shew of *Roman* Government in *Italy*, under the Lieutenants of the *Greek* Empire, was ſubdued by the Kingdom of the *Lombards*, and that Form of Government was never revived again. SECT. 12.

Theſe very remarkable Circumſtances, which were all to fall in together at this Time, appear to agree very well with the known Truth of Hiſtory.

And if we calculate the Number 666, from the Year 94, the Time of the Viſion, it falls in with the Time in which the Order of the Prophecies directs us to place the Beginning of this Period.

But let us proceed, and farther conſider ſome extraordinary Events, which happened at the ſame time, and which anſwer to the moſt particular Circumſtances of the Prophetic Deſcription.

We find in Hiſtory, that the Exarchate of *Ravenna* was conquered by *Aiſtulphus* King of the *Lombards*, A. D. 752. Upon this Conqueſt, he claims *Rome* as a Part of it, marches to beſiege the City; and *Rome*, which had been ſo long in Subjection to the Exarchate, was, in all human Probability, like to remain in Subjection to the Kingdom of the *Lombards*: Nor was there any reaſonable Proſpect of defending itſelf, or preſerving its own Liberty, much leſs of riſing to Empire and Dominion.

But the Pope, who had lately obliged *Pepin* of *France*, flies to him for Protection. *Vid. Pref.*

Pepin undertakes to ſupport the Pope, enters *Italy*, forces *Aiſtulphus* not only to quit all Claim to the City of *Rome*, but to give up the Exarchate of *Ravennah* to *Rome*; which, after ſome Conteſt, was ſolemnly ratified, A. D. 756.

Thus *Rome* acquired a new State and Dominion, in this new *Patrimony of St. Peter*, of which *Rome* became the Seat and Capital; and thus, contrary to all Expectation, a new Form of *Roman* Government aroſe, which has continued now for near a thouſand Years: So that this new unexpected Government of *Rome* has already continued longer than any preceeding Form of Government whatever, and has continued in this extraordinary Form of Government, without any Alteration, when the ſeveral Kingdoms of *Europe*, eſpecially the ſeveral States of *Italy*, have often changed their Maſters, and alter'd even the very Forms and Conſtitutions of their Government.

That this new *Roman* Government has proved a perſecuting Power, promoting idolatrous Doctrines and Worſhip, will appear, with the plaineſt Evidence, from Hiſtory.

About this Time, Superſtition was running faſt into Idolatry; the Worſhip of Images, the moſt common Act of Heathen Idolatry, tho' expreſsly forbid by the ſecond Commandment, began to be received among Chriſtians. The Emperor *Leo* endeavoured to put a ſtop to it in the Eaſtern Empire; he appointed, by an Edict in the Year 730, to take all Images out of the Churches, and burn them, ſays *Du Pin*: An Author whom I the rather chuſe to uſe in this hiſtorical Account, becauſe of his Religion as a Papiſt, that his Teſtimony may be freer from all Suſpicion. Du Pin Hiſt. de l'Egliſe, viii Siecle, *V.* 2. *p.* 540.

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His Son *Conſtantine Copronimus* followed his Father's Example, called a Council at *Conſtantinople*, A. D. 754, of 338 Biſhops, who made a Decree againſt the Worſhip of Images. This Council, ſays *Du Pin*, was not received in the Church of *Rome*, but the Emperor ordered his Decree to be executed in all Parts of the Eaſt.

When *Irene* became Miſtreſs of the Eaſtern Empire, ſhe reſolved upon a new Council at *Nice*, to which ſhe invited Pope *Adrian*, about the Year 787. The Pope's Legates had the firſt Place; *Tarafius* Patriarch of *Conſtantinople*, the ſecond; and the Deputies of the Biſhops of the Eaſt, the third. The Letters of Pope *Adrian* were read, approving of the Worſhip of Images. The Council proceeded to decree, That the Images of Jeſus Chriſt, the holy Virgin, Angels and Saints, were to be placed in Churches, to renew their Memory, and expreſs the Veneration Men have for them; and to ſalute, honour, and worſhip them, but not with that Adoration which is peculiar to the divine Nature.

Du Pin Hiſt. de l'Egliſe, viii Siecle, *V.* 2. *p.* 547.

Thus ready and zealous were the Popes to promote the Worſhip of Images: As ſoon as the Acts of the Council were brought to *Rome*, the Pope ſent Extracts of them to *France*; *Charles*, then King of *France*, cauſed the Extracts to be examined by the Biſhops of his Kingdom; they compoſed a Treatiſe, which was publiſhed in the Name of *Charles the Great*, againſt the Deciſion of the Council at *Nice*; *Charles* ſent this Treatiſe to *Rome*, and preſented it to Pope *Adrian* by *Engilbert*; but the Pope returned an Anſwer, in which he maintained the Decrees of the Council of *Nice*.

Du Pin, ib. 548.

The Authority of the Pope could not however carry his Point in *France*, at that time: A Council was held at *Frankford*, in the Year 794, in which the Worſhip of Images was debated, and the Council condemned all ſort of Adoration, or Worſhip of Images. *France* and *Germany* continued long to follow this Council of *Frankford*, in oppoſition to the Council of *Nice*, and Authority of the Pope.

Id. 550.

It may be of uſe to remark, this Oppoſition to the Worſhip of Images, at the Beginning of it, for two Reaſons; the one, to ſhew that it was all along ſupported by the Authority of the Pope, and at length eſtabliſhed by their Power. The other, to ſhew in this memorable Inſtance, that *the Earth helped the Woman*; the Weſtern Princes oppoſed themſelves to the Pope's Authority, gave Time and Opportunity to the Church, to confirm the faithful Worſhippers of God, againſt this dangerous Idolatry, which has been ſo much increaſed ſince, and ſo fully eſtabliſhed by the Popes in the Councils of *Lateran* and *Trent*.

The Council of *Lateran* confirmed the Doctrine of Tranſubſtantiation, after it had been long conteſted and oppoſed in the Church. *Verum Chriſti corpus, & ſanguis, in ſacramento altaris, ſub ſpeciebus panis, & vini, veraciter continentur, tranſubſtantiatis, pane in corpus, & vino in ſanguinem, poteſtate divina.*

Concil. Lateran. *Can.* 1. de Fide Catholica.

This Doctrine being thus ſettled, the proper Adoration of the Sacrament of the Altar was an eaſy Conſequence. The Council of *Trent* therefore, over and above the Adoration of Images, and Invocation of Saints, expreſsly

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expreſsly requires the ſame Adoration of the conſecrated Elements, as are due to the ſupreme God himſelf. *Nullus itaque dubitandi locus relinquitur, quin omnes Chriſti fideles, pro more in catholica eccleſia ſemper recepta, Latriæ cultum qui vero Deo, debetur, huic ſanctiſſimo ſacramento in veneratione exhibeant. . . . . Nam illum eundem Deum, præſentem in eo adeſſe credimus, quem Pater æternus introducens in orbem terrarum, dicit, Et adorent eum omnes Angeli Dei.*

Concil. Trident. *ſeſſ.* 13. *cap.* 5.

Innumerable Inſtances of Hiſtory will farther ſhew, how far this new *Roman* Power has ſupported Idolatry by *Perſecution*; which is a principal Part of the Prophetic Deſcription. They have not only practiſed *Perſecution* on many Occaſions, but they have given it the ſolemn Sanction of General Councils. By the Council of *Lateran*, all are declared Hereticks who oppoſe their Deciſions, which they call, *The Holy, Orthodox, and Catholic Faith*; of which the Doctrine of Tranſubſtantiation, and the Worſhip of the Bread and Wine were declared a Part. They excommunicate and anathematize all whom they have thus made Hereticks. Thus condemned, they are given over to the Secular Powers to be puniſhed. And all the Civil Powers are obliged to take an Oath, on pain of eccleſiaſtical Cenſures, that they will endeavour to exterminate all who are declared Heretics by the Church, out of their Dominions; and if any Civil Power ſhall refuſe to do ſo, after Admonition, it ſhall be certified to the Pope, who ſhall declare all his Subjects abſolved from their Allegiance; and declare, it is free for any Catholic to ſeize his Dominions, and exterminate the Heretics, to preſerve it in the Purity of the Truth. *Si vero dominus temporalis requiſitus & monitus ab eccleſia, forſan ſuam purgare neglexerit, ab hac hæretica fœditate, per metropolitanum, & comprovinciales epiſcopos, excommunicationis vinculo innodetur: Et ſi ſatisfacere contempſerit intra annum, ſignificetur hoc ſummo pontifici, ut ex tunc, ipſe vaſſallos ab ejus fidelitate denunciat abſolutos, & terram exponat catholicis occupandam; qui eam, exterminatis hæreticis, ſine ulla contradictione poſſideant, & in fidei puritate conſervent.*

Concil. Lateran. *Can.* 3. de Hæreticis.

We have a remarkable Inſtance how this Decree has been executed, in the Caſe of the Count of *Thouloufe*, for not ſuppreſſing the *Albigenſes* in his Dominions: An Army of Croſs-bearers was raiſed againſt him by the Pope's means; it conſiſted, according to *Mezeray*, of five hundred thouſand Perſons, (tho', he ſuppoſes, not all Soldiers) among which were five or ſix Biſhops. They took the Town of *Beziers*, and put all to the ſword, to the Number of ſixty thouſand Perſons; purſuing the War with like Cruelty and Fury in many other Places. And *Montfort*, the General of this holy War, was rewarded with the greateſt Part of the Count of *Thouloufe*'s Dominions: Having depoſed him, as a Favourer of Heretics, he was, for his good Service, declared Lord of all the Countries he had conquered.

Mezeray, Hiſt. de France, *ad An.* 1209.

Immediately after this famous Decree of a general Council, for *Perſecution*, and as a Comment upon it, the Inquiſition began. *Dominick* was made firſt Inquiſitor by Pope *Innocent* III. This holy Office, in the Stile of the *Roman* Court, has improved the Methods of Perſecution, far beyond

Limborch, Hiſt. Inquiſit. *l.* 1. *c.* 11.

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what was known in the Days of antient *Babylon* and *Rome*, and has long been the moſt dreadful and barbarous Tribunal the World ever ſaw, for all enſnaring Arts of Injuſtice in Proſecution, all inhuman Severity and Cruelty in Puniſhment; as is evidently proved at large, in *Limborch*'s Hiſtory of the Inquiſition.

To ſhew, in one Inſtance more, how exactly this perſecuting Power anſwers every Particular of the Prophetic Deſcription, I ſhall juſt mention the Bull of Pope *Martin* V. which directs the Perſecution of the Followers of *Wicklif*, *John Huſs*, and *Jerome* of *Prague*. "We will and command, "that, by this our Authority Apoſtolical, ye exhort and admoniſh all the "Profeſſors of the Catholic Faith, as Emperors, Kings, Dukes, Princes, "*&c.* that they expel out of their Kingdoms, Provinces, Cities, Towns, "*&c.* all and all Manner of Heretics, according to the Effect and Te"nour of the Council of *Lateran*. . . . . That they ſuffer none ſuch "within their Shires, or Circuits, to preach, or to keep either Houſe "or Family, either yet to uſe any Handicraft or Occupation, or other "Trades of Merchandize, or elſe to ſolace themſelves any ways, or "frequent the Company of Chriſtian Men. And furthermore, if ſuch "public and known Heretics ſhall chance to die, (although not ſo denoun"ced by the Church) yet in this ſo great a Crime, let him and them want "Chriſtian Burial. . . . . The Reſidue let the foreſaid temporal Lords, "*&c.* take amongſt them, with condign Deaths, without any Delay to "puniſh." They are enjoined to puniſh Heretics with condign Death; that is, they were to commit them to the Flames, and burn them.

Bull of Pope Martin.

Fox, *Acts and Monum. V.* 1. *p.* 738.

It is moreover to be obſerved, as a farther Agreement with the Prophetical Deſcription, that this tyrannical Power, ſupporting idolatrous Doctrines and Worſhip by Perſecution, was greatly aſſiſted by another like Power, in which, as in the Papacy, both ſpiritual and temporal Authority were united.

Many Biſhops, eſpecially the Biſhops of *Germany*, had large temporal Dominions beſtowed upon them, in which they have regal and ſovereign Authority; they receive Homage, and an Oath of Fealty, from their Subjects; they have the ſupreme Power of the Sword, both in the Puniſhment of their Subjects, and in making War; they coin Money, levy Taxes, make Treaties with the other States of the Empire, and with foreign Princes; and have all the Rights of Sovereignty, in as full manner as any of the Secular Electors, or Princes of the Empire.

A very great Part of *Germany* is thus in the Hands of eccleſiaſtical Perſons, with temporal Juriſdiction. It has been obſerved, that in about ſeventy Years, from A. D. 936, to 1002, the three *Otho's* who ſucceeded each other in the Empire, gave two Thirds of the Eſtates of *Germany* to Eccleſiaſticks; as *Heiſs*, a Roman Catholic Hiſtorian, informs us. *On remarque meme, que ſon grand Pere, ſon Pere, et lui, ont donné aux Eccleſiaſtiques les deux tiers des Biens d'Allemagn.*

Heiſs, Hiſt. de l'Empire, *l.* 2. *c.* 5. *An.* 1002.

Theſe Eccleſiaſtical Princes of *Germany*, notwithſtanding their temporal Sovereignty, have great Dependance on the Popes; they are obliged

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to ſend immediately to *Rome*, for a Confirmation of their Elections; and to omit it, is a Reaſon ſufficient for the Popes to ſet aſide their Election as defective; and to take Care of the Church, or preſent to it, in caſe they ſhould find their Elections uncanonical. SECT. 12. Heiſs, *l.* 5. *c.* 2.

Beſides their Dependance upon the Popes, their Intereſts were ſo mutually linked together, that they ſupported them as one common Intereſt, with all their joint Powers. It would be tedious to enter into a Detail of particular Inſtances; I ſhall only mention one, in the warm Conteſt between the Popes and Emperors, about Inveſtitures.

Hildebrand, a Man of Buſineſs and Intrigue, of a bold and puſhing Temper, was choſen Pope about A. D. 1073, by the Name of *Gregory* VII. He reſolved to wreſt out of the Hands of the Emperors, the Inveſtiture of Biſhops, a Power they had long been poſſeſſed of, to nominate the Biſhops in their Dominions, and put them into the Poſſeſſion of their Biſhopries and Eſtates. The Pope reſolved to take this Power from the Emperors, as a Thing unjuſt and ſacrilegious; but the true Motive, (as *Mezeray* honeſtly obſerves) was a Deſign upon the Empire of *Italy*, and to ſubject all Princes to the Power of the Papacy. *Son vray Motif eſtoit, le deſir de l'Empire d'Italie, & d'aſſervir tous les Princes ſous la Puiſſance pontificale.* Mezeray, Hiſt. de France, A. D. 1095.

The Quarrel between the Pope and *Henry* IV. then Emperor, ran ſo high, that the Pope excommunicated and depoſed him; and procured *Rodolf*, Duke of *Burgundy* and *Swevia*, to be choſen Emperor in his Place. Many of the Eccleſiaſtical Princes, with *Sigifrid* Archbiſhop of *Mentz*, at the Head of them, abjured *Henry*, took up Arms againſt him, and vow'd perpetual Enmity. Thus an Hiſtorian of great Reputation: *Atque hi omnes quos memoravimus, ad Saxones ſine cunctatione, deſerta Cæſaris optimatiumque cauſa, deficiunt. Ad prætextum mutatæ voluntatis religionem obtendunt, Hainricum communi concilio abjurant, ſe perpetuo ejus fore hoſtes, quoad vita ſuppetet, jurejurando ſanciunt, poſtea arma capeſſunt, Cæſari inſidiantur ejus rebus ſtudentes oppugnant; inſontes, & qui neutri parti favebant, qui fidem Regi ſervabant; rebellare recuſabant, pacem & otium bello præferrebant, armis ſe commiſcere abnuebant Simoniaci, Nicholaitæ, Hæretici appellabantur, proſcribuntur, in ſceleratorum numero habentur, aris, ſacris, convivio, colloquio, ſuppliciis, a conſpectu conjuratorum arcentur.* So zealous were they to cauſe all, both ſmall and great, to ſubmit to the Decrees and Authority of the Pope. Aventini Annal. *l.* 5. *p.* 455.

After the Death of *Rodolf*, the Legate of the Pope, then *Paſchal* II. excommunicates the Emperor again; upon which the Diet depoſed the Emperor, and choſe his Son *Henry*, (whom they had prevailed upon to rebel againſt his own Father, and aſſiſt in dethroning him) for Emperor in his room. The Archbiſhops of *Mentz* and *Cologn* were deputed, with the Biſhop of *Worms*, to take the Crown and Imperial Ornaments from the Emperor; which they executed accordingly. *Sigonius* himſelf, a very zealous Papiſt, thus reports it: *Henricum mox, Moguntinus, Colonienſis, & Wormacienſis antiſtites, a conventu miſſi, adierunt, eumque nomine omnium imperatoria inſignia ſibi reddere imperarunt, quibus filium ejus induerent.* Heiſs, Hiſt. de l'Empire, A. D. 1106.

Then

Sigon. de Regno Italiæ, *p.* 238.

Then alledging ſome Crimes againſt the Church, in his Appointment of Biſhops, ſaid to be committed by him, they added, *Ob has res, pontifici, & principibus Germaniæ placuit, te, non piorum communione ſolum, ſed regni poſſeſſione etiam deturbare.*

Sigon. 248.

Henry V. having thus uſurp'd his Father's Empire, was very careful at firſt to pleaſe the Court of *Rome*, and favour the Eccleſiaſtical States in all things; but, in ſome time, conſidering, that the Papal Party only made uſe of him for their own Ends, reſolved to ſtand up for the Honour and Authority of the Empire. The Quarrel grew warm between him and Pope *Paſcal.* The Emperor enters *Rome*, takes the Pope Priſoner, with ſeveral Cardinals. The Pope, in this Diſtreſs, conſents to yield the Inveſtitures, in great meaſure, to the Emperor; and, together with the ſixteen Cardinals, confirmed it by Oath on the Evangeliſts. The Pope kept up Appearances outwardly, but ſecretly managed by his Legates, to break his Engagements. Hereupon, the better Part of the Eccleſiaſtical Princes of the Empire would not receive the Agreement. *Albert*, who had been the Emperor's Chancellor, and whom he had lately made Archbiſhop of *Mentz*, moved by the Pope's Legates, who every where ſtirr'd up the Biſhops to Arms againſt the Emperor, as a Perſon excommunicate, carried on ſuch Intrigues in the following Diets of the Empire, that they decreed, the Pope had a Right to revoke his Agreement in a Council.

Heiſs, *l.* 2. *c.* 10. A. D. 1112.

The Pope accordingly aſſembled a Council at *Lateran*, A. D. 1112, which burned the Agreement between the Pope and Emperor, and excommunicated the Emperor. Upon which the Archbiſhops, Biſhops, Prelates, and Chapters, reſolved to maintain themſelves, in diſpoſing their vacant Benefices, by their own Election, without any regard to the Emperor. *Albert*, or *Adelbert*, Archbiſhop of *Mentz*, form'd a powerful League againſt the Emperor. *Hæc autem ubi trans Alpes perlata ſunt*, (the Decrees of the *Lateran* Council) *Archiepiſcopus Viennenſis, grave in Henricum anathema explicuit, & Moguntinus, cum quibuſdam principibus, apertam contra eundem conjurationem, inivit.*

Id. ib.

Sigonius de Regno Italiæ, 250. Aventin. *l.* 6. 489.

The Infidelity of the Archbiſhop of *Mentz*, againſt his former Maſter and Benefactor, (as *Heiſs* himſelf, a *Roman* Catholic, obſerves) was carried on under Pretence of the Intereſt of the Church, and was ſupported by the Intrigues of *Rome*; and proceeded ſo far, that Armies on both Sides took the field, and were near an Engagement: When, to avoid the Effuſion of Blood, and Miſchiefs of civil War, the Emperor was forced to ſubmit to the Deciſion of another Council at *Rome*. This Council was held at *Lateran*, A. D. 1122, and, as was to be expected from ſuch a Method of deciding a Queſtion between the Emperor and Pope, it was decided for the Pope, in favour of the Eccleſiaſtical Elections, and againſt the Emperor's Right of Nomination and Inveſtiture.

Heiſs, A. D. 1120.

Thus, this great conteſted Point was gain'd by the Popes; in obtaining which, the Eccleſiaſtical Princes of the Empire exerciſed the Power of the Eccleſiaſtical Prince of *Rome* before him; *and cauſed the Earth, and them that dwell therein, to worſhip him*, and ſubmit themſelves to his Authority.

There are two other conſiderable Parts of the Prophetical Deſcription, the Hiſtorical Accompliſhment of which we are alſo to enquire after. They are the *two Witneſſes*, and the *Woman flying into the Wilderneſs*. SECT. 12.

Several learned Perſons have ſhewn at large, a continual Succeſſion of faithful Witneſſes, to the Truth of the Chriſtian Faith, and who have bore Teſtimony againſt the uſurp'd Authority of the Popes, their idolatrous Doctrines and Worſhip, which are the main Points of the antichriſtian Apoſtacy.

A very great Part of the Church, from the Beginning, oppoſed the Worſhip of Images: The Council of *Francfort* ſolemnly declared againſt all manner of Adoration. *On condemna toute ſorte d'Adoration, ou de culte des Images.* Du Pin Hiſt. l'Egliſe, *V.* 2. 548.

In every After-Age, ſome Perſons appeared in oppoſition to the idolatrous Principles and Practices countenanced in the Church of *Rome*, and againſt the tyrannical perſecuting Power uſed in ſupport of them.

In the following Age, between the Years 800 and 900, *Claude Clement*, Biſhop of *Turin*, a Diſciple of *Felix Urgel*, oppoſed not only the Worſhip of Images, but all religious Uſe of them. And tho' *Jonas* Biſhop of *Orleans*, and others, wrote againſt *Claude*, as carrying the Point too far; yet, as *Du Pin* obſerves, they diſallow'd all Worſhip of Images. Du Pin, *V.* 3. . . 6.

In the ſame Age, about A. D. 931, *Paſchaſe* taught the real Preſence in the Sacrament, a Doctrine that ſoon became the Foundation of another idolatrous Practice, in the Worſhip of the conſecrated Bread and Wine. No ſooner was this Doctrine publiſhed, but many found fault with it; particular, *Ratramne*, a Monk of *Corbie*, wrote a Book on purpoſe againſt it. *John Scott*, being alſo conſulted by the Emperor *Charles the Bald*, oppoſed the Explication of *Paſchaſe*; and, as *Du Pin* allows, advanced Propoſitions, contrary to the Doctrine of the Church, concerning the real Preſence. Their Oppoſition was not only to ſome Expreſſions of *Paſchaſe*, as the Church of *Rome* would perſuade, but to the Doctrine itſelf, as it is received and taught in the Church of *Rome*. Du Pin, *V.* 2. 50, 51.

In the next Age, the Tenth, there remain'd many Diſciples of *Claude* of *Turin*, who, in the Parts about *Piedmont* eſpecially, preſerved and maintained his Doctrine, againſt the Worſhip of Saints and Images: Or, as *Aurelius Rorencus*, a *Piedmonteſe* Hiſtorian, obſerves, that from the Times of *Claude* of *Turin*, that Hereſy continued throughout the ninth and tenth Ages. Spanheim, Hiſt. Eccleſ. *p.* 1472.

There were many alſo in the ſame Age, who adhered to the Doctrines of *Ratramne*, againſt the real Preſence, in the *Engliſh* Church, as well as others. *Odo*, Archbiſhop of *Canterbury*, about the Year 934, found many who queſtioned it. So that he was fain to cure their Infidelity by Miracles; for, according to the Tale, he actually chang'd the Bread into Fleſh, and the Wine into Blood, and then turned them back again to their proper Forms. *Plurimos de veritate Dominici corporis dubitantes, ita roboravit, ut panem altaris verſum in carnem, vinum calicis in ſanguinem tro-* Wilhelmus Malmſbur. de geſt. Pontif. *p.* 114.

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propalam oſtenderet, & denuo in genuinam ſpeciem retorta uſui humano conducibilia faceret.

I mention this Inſtance the rather, as it is not only a Proof that the Doctrine of the real Preſence was oppoſed, but as it alſo ſhews what Uſe was made of pretended Miracles, to deceive Men; as it is one Part of the Prophetical Deſcription, That the World ſhould be deceiv'd by ſuch Miracles, *to worſhip the Beaſt*. St. *Dunſtan*, his Succeſſor, took the ſame Courſe of deceiving the World; he was, in particular, famous for taking the Devil by the Noſe, with an hot Pair of Tongs; a Crucifix is ſaid to have made a Speech in favour of his Zeal againſt the married Clergy. Such mighty Wonders as theſe, had a great Influence on Mens Minds, in thoſe Days of Darkneſs and Superſtition.

Bellarmin, *Tom.* 2. *l.* 4. *c.* 14.

And it may not be amiſs to obſerve once for all, that theſe Miracle-Stories are of ſuch Conſequence in the *Roman* Church, that they are expreſsly made one of the Marks of the true Church. But, to return:

Du Pin, H. E. *V.* 3. 146.

In the next Age, the Eleventh, beſides the many who adhered to the Doctrines of *Claude* of *Turin*, *Ratramne*, and *Scott*; *Berenger*, favour'd by Biſhop *Bruno*, publickly oppoſed the real Preſence, and had many Diſciples. He was excommunicated, and his Writings condemned, together with *Scott*'s Book, in a Council held at *Paris*, about the Year 1050; and the Doctrine of *Berenger* was condemn'd as heretical. The Council decreed the Author of that Hereſy, and his Followers, ſhould be obliged to retract it, or be proſecuted to death.

Du Pin, *V.* 3. 148.

How far ſoever *Berenger* might be prevailed upon by Force, to ſoften the Doctrines he publiſhed, which is uſually repreſented by Papiſts as retracting them; *Du Pin* acknowledges, that if he did really change his Opinion, it could not be but a little before his Death; that his Doctrines occaſioned a conſiderable Controverſy in his Life, and many of his Diſciples continued firm to it after his Death.

Du Pin, *V.* 3. 151.

Du Pin, *V.* 3. 231.

In like manner, in the following twelfth Age, *Du Pin* obſerves in general, "There were many Heretics, (as he calls them) in many Places, "who openly attacked the Sacraments of the Church, and deſpiſed her "moſt holy Ceremonies: That the Severity with which they who were "taken were puniſhed, did not hinder the Sect from increaſing: That "their Doctrines ſpread thro' all the Kingdom of *France:* Many "Heretics appear'd, whoſe chief View was to diſſuade Men from Com-"munion with the Church in its Sacraments, and to overturn its Hierar-"chy, Order and Diſcipline."

To omit particular Perſons, Hiſtorians place in this Age, the *Vaudois*, and *Albigeois*; the one ſo called from *Peter Waldo*, a Merchant of *Lions:* the other, from the City of *Albi*, in the Dioceſe of *Thoulouſe*, to which a great Number retir'd for Safety from Perſecution.

Theſe *Waldenſes*, and *Albigenſes*, grew numerous and powerful in the following thirteenth Age. Pope *Innocent* III. ſet himſelf to put a ſtop to them; he not only appointed his Legates to preach againſt them, but excited the ſecular Princes, and the common People, to deſtroy them. He publiſhed a *Croiſade* againſt them, which occaſioned a long War between

Montfort General of the Croſs-bearers, and the Count of *Thoulouſe*, in which much Blood was ſpilt, and many Lives ſacrificed, to the Support of the Pope's Authority, and in Defence of idolatrous Doctrines and Worſhip. SECT. 12.

In the next Age, the Fourteenth, the *Vaudois* continued in great Numbers, and their Opinions ſpread in almoſt every Country: *John Wickliff*, a Man of great Reputation in the Univerſity of *Oxford*, began in *England* to oppoſe the Power and Authority of the Pope, as well as the real Preſence, and ſeveral particular Corruptions of the *Roman* Doctrines and Worſhip. He left many Writings, ſays *Du Pin*, to ſupport his Doctrines, and many Diſciples, who continued to teach his Errors. *Wickliff* was ſupported during his Life by many great Men; but they who followed his Doctrines after his Death, were very ſeverely perſecuted. This occaſioned the ſpreading of his Opinions in *Bohemia*; for ſome of his Writings were carried thither by one of his Diſciples, *Peter Payn*: So that, in a little Time, the Doctrine of *Wickliff* corrupted, ſays *Du Pin*, many Members of the Univerſity of *Prague*. It is alſo likely, that ſome of the *Vaudois*, who were in many Parts of *Germany*, had alſo reach'd *Bohemia*, and had ſpread their Doctrines there, at the ſame time that *Wickliff* taught them in *England*. Du Pin, 3. 457--481. Du Pin, 3. 484.

In the next Age, the Fifteenth, *John Huſs*, a Man of great Conſideration in the Univerſity of *Prague*, and with him *Hierom* of *Prague*, oppoſed the Condemnation of *Wickliff*'s Writings. *John Huſs* continued both to preach and write againſt the Pope, and the corrupt Uſages of that Church, till both were condemned by the Council of *Conſtance*, and put to death.

Their Death greatly moved the *Bohemians:* Many of the Nobles of *Bohemia* and *Moravia* enter'd into a League, not to receive the Decrees of the Council of *Conſtance*, and to defend the Memory of *John Huſs*, and *Jerome* of *Prague*. Theſe were called, *The Bohemian Brethren*. They were divided into *Calixtins* and *Taborites*; the *Calixtins* more ſtrictly following the Opinion of *John Huſs*, principally oppoſed the Corruption of the Church of *Rome*, in denying the Cup in the Sacrament to the Laity. The *Taborites* received the common Principles of the *Voudois* and *Wickliff*; denied the Doctrine of Tranſubſtantiation, the Pope's Authority, and moſt of the Corruptions of the Church of *Rome*.

The next Age, the Sixteenth, brings us to the Time of the Proteſtant Reformation by *Luther*, *Calvin*, and others; the Hiſtory of which, and its Oppoſition to the Church of *Rome*, are ſo well known, that we need not enter into Particulars.

Thus we ſee, how the Providence of God raiſed up Witneſſes to the Truth, in every Age, who appeared in a public manner, to teſtify againſt the general Corruption of the Church, its idolatrous Doctrines and Worſhip, and its perſecuting Power, notwithſtanding all the Arts and Cruelties uſed to oppreſs them.

It may be proper to add a few Remarks to this ſhort Account of theſe faithful Witneſſes, concerning the Doctrines they maintain'd, and concerning the Number of thoſe who thus gave Teſtimony to the Truth.

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Concerning the Doctrines they maintain'd, it is evident, that *Claude* of *Turin*, and his Followers in *Piedmont*, in the ninth and tenth Ages, were expreſs againſt all Worſhip of Images, one Point with which the idolatrous Corruption of the *Roman* Worſhip began, and in which it ſtill very much conſiſts; and theſe idolatrous Corruptions ſeem to be, what the Witneſſes were chiefly to prophecy againſt. Now *Claude* of *Turin* believ'd, ſays *Du Pin*, as the *Iconoclaſts*, "That Images ought to be remov'd out of the "Churches. In defence of which Doctrine, he oppoſed the Authority "of a Council, and of the Pope who confirmed it, and commanded that "Images ſhould be every where receiv'd."

Du Pin, *V.* 3---6.

The Doctrines of *Ratramne*, *Scott*, and *Berenger*, oppoſed the Doctrine of the real Preſence, as ſoon as it appear'd; which ſoon became another Occaſion of idolatrous Worſhip: For the Council of *Trent*, as we before obſerv'd, decreed the ſame Worſhip to the conſecrated Bread, as is given to the true God himſelf.

In this Oppoſition to the Doctrine of Tranſubſtantiation, the Authority of the Pope was directly concern'd, as well as the Truth of the Queſtion; for both Councils and Popes had made uſe of their Authority in it.

Du Pin, *V.* 3---147.

Berenger was excommunicated by Pope *Leo* IX, in a Council, condemned by the Councils of *Verceil* and *Paris*, and again by Pope *Victor* II. Yet, in anſwer to Pope *Alexander* II. who wrote to him to renounce his Error, inſtead of obeying, ſays *Du Pin*, he boldly acquainted him, he would do nothing; and remain'd in his Opinions with Obſtinacy. It is worth remark, that this *Alexander* was Predeceſſor to the notorious *Hildebrand*, who, when Pope, by the Name of *Gregory* VII. carried the Authority of the Popes to the higheſt Pitch, and uſed it in the moſt tyrannical manner. Yet this *Hildebrand* himſelf treated *Berenger* with great Mildneſs, when he had prevailed upon him to make a Confeſſion, in Words of ambiguous and doubtful Meaning, (often the Caſe of Subſcriptions) tho' there was ſo much Reaſon to believe he had not alter'd his Opinion. This ſeems to ſhew, as Mr. *Baſnage* juſtly obſerves, "That they had a great Regard for "*Berenger*; that his Doctrine made great Progreſs; and that the *Roman* "Church itſelf was greatly divided about it."

Du Pin, 3. 150.

Baſnage, Hiſt. de la Religion des Egliſes Reformés, *V.* 1---178.

When we come to the Times of the *Vaudois* and *Albigeois*, we meet with a great deal of unfair Management, to miſrepreſent them, and their Opinions. They are charg'd by ſome Popiſh Authors, more eſpecially by the Biſhop of *Meaux*, with holding the Doctrines of the *Manichees*.

Baſnage, Hiſt. *V.* 1--- 251.

It is not to be diſſembled, ſays *Baſnage*, that in the many Parties who oppoſed the Errors, and uſurped Authority of the Popes, there were ſome *Manicheans* out of *Bulgaria*, who, when driven from thence, ſpread themſelves in *Italy* and the Northern Provinces of *France*; but theſe are in juſtice to be diſtinguiſh'd from the *Waldenſes* and *Albigenſes*, and not confounded with them, as the learned *Baſnage* has fully prov'd againſt the Biſhop of *Meaux*.

Du Pin plainly diſtinguiſhes the *Manichees* from the *Vaudois*, and aſſures they were much worſe Heretics. There aroſe, ſays he, at the ſame

same Time, many particular Sects of Heretics worse than the *Vaudois*, who revived the ancient Errors of the *Manichees*. But he observes of the *Vaudois*, "That they greatly increased in the thirteenth Age, notwithstanding the Inquisition, and spread themselves into *Arragon*, and the Valleys of *Piedmont*, where they continued still holding the same Doctrines, till they united, in the Year 1536, which *Œcolampadius*, and the other Sacramentaries." SECT. 12. Du Pin, *V.* 3---316, 317.

The judicious *French* Historian, speaking of the several Sects of those times, observes it would require a Volume, to mention all the Sects, their several Names, and Opinions, which were alike in some Points, and different in others; but I think, says he, "they may be reduced to two, *viz.* the *Albigeois* and *Vaudois*; and that these had very near the same Opinions with those whom we now call *Calvinists*." Mezeray, *T.* 2. 656.

He farther observes, speaking of the Heretics in the Province of *Languedoc*, "That there were two Sorts; the one ignorant, given to dissolute Manners, with very gross and foul Errors; and these were a Sort of *Manichees*. The other, more knowing, less irregular, and very far from such foul Actions, held almost the same Opinions with the *Calvinists*, and were properly *Henricians* and *Vaudois*." Mezeray, *T.* 2. 577.

De Serres, another *French* Historian, though he warmly condemns the *Albigeois* for their Separation from the Church of *Rome*, yet acknowledges, "he had seen the Reasons of their Separation, in a very ancient Manuscript, and that they were perfectly agreeable to those which *Wickliff* and *Luther* renewed; that they would not own the Authority of the Pope, nor acknowledge him to be universal Bishop; that they rejected Images, Purgatory, the Merit of Works, Indulgencies, Pilgrimages, Vows, Celibacy of the Clergy, Invocation of Saints, and trading with sacred Things." Serres, Hist. in Basnage Hist. *V.* 1. 235.

A contemporary Historian, *Puy Laurens*, has observed concerning these *Vaudois*, "That they disputed with great Subtilty against the *Manicheans*. And, by many of their ancient Writings, it appears they asserted *Rome* to be *Babylon*; that the Mass was a pure human Invention; that the Prayers of the Living are unprofitable for the Dead; that the Invocation of Saints is criminal, and the Adoration of Bread, Idolatry:" As may be seen at large in Mr. *Basnage*'s excellent *History of the Religion of the Reformed Churches*. As to the Doctrines taught by *Wickliff* in *England*, we may take them from one of our own Historians, a great Enemy to *Wickliff* and his Opinions, which he censures as erroneous, heretical, absurd, and contrary to the Catholic Faith. But, he informs us, they were such as these: "That the Sacrament is not the true Body of Christ, but its Figure; that the *Roman* Church is not the Head of all Churches more than any other Church, nor was greater Authority given by Christ to *Peter*, than to any other Apostle; that the Pope of *Rome* has no more Power of the Keys, than any other Priest; that the Gospel is a sufficient Rule for every Christian in this Life. These were the Doctrines his Followers publickly profess'd and taught." Tho. Walsingham, Hist. Angl. *p.* 191.

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Concerning the Number of theſe faithful Witneſſes, who thus teſtified againſt the Corruptions of Popery, it appears to have been very conſiderable, altho' all Methods of Oppreſſion and Perſecution were uſed to deſtroy them. We have ſeen them ariſe in every Age of the Church, and appear in almoſt every Place, in *Italy*, *France*, *Spain*, *England*, *Germany*, and *Bohemia*. They were ſo many who proteſted againſt the Corruptions of Popery, that their Perſecutors were fain to raiſe numerous Armies againſt them. The many Thouſands which periſh'd by theſe Armies, and the Inquiſition, are a full Evidence that they were in themſelves a great Number, and that they perſever'd with a ſurpriſing Conſtancy, in their Teſtimony againſt the Corruptions of the *Roman* Communion, tho' they were perſecuted to Death with great Cruelty, and after Death treated with great Inhumanity.

So exactly does the general State of the Church and World anſwer the Deſcription of Prophecy, in a great Variety of Events, and for a long time together. We have already ſeen the Prophetical Deſcription verified, in the Hiſtory of near a thouſand Years, in ſo long a Continuance of a tyrannical Power, corrupting the Faith and Worſhip of the Church, and perſecuting the Profeſſors of the pure Chriſtian Faith and Worſhip; who yet have continued, during all this Time, faithful Witneſſes againſt theſe Corruptions; who have conſtantly perſever'd in their Teſtimony, tho' under the moſt cruel Sufferings on account of it.

And what but a Spirit of Prophecy could have drawn, ſo long beforehand, a Deſcription of ſo many concurrent Events, ſo very unlikely to happen, and which were to continue for ſo long a time; and yet ſo exactly agreeable to hiſtorical Truth, and the general State of the Church and World, for a thouſand Years together, and yet which was not to begin till near ſeven hundred Years after the Prophecy was publiſh'd? Theſe are ſtrong Marks of a real Spirit of Prophecy in theſe Revelations, which ſhould greatly recommend them to us, and perſuade our ſerious Attention *to what the Spirit ſaith unto the Churches.*

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CONTENTS.

THE Deſcription of the melancholy State of the Church and World, during this Period, in the foregoing Chapters, might be apt ſomewhat to diſcourage good Chriſtians, and the faithful Worſhippers of God; for though God, by a Spirit of Prophecy, had before revealed this ſuffering State to the Church, and ſo it was repreſented, as what the Wiſdom of divine Providence thought fit to permit, and what was therefore reconcileable to the Goodneſs and Power of the great Governor of the World: Yet it was a very uſeful Deſign of theſe Revelations, to ſubjoin proper Principles of Conſolation and Encouragement, to ſuch a melancholy Repreſentation of Temptation, Danger, and Suffering.

This ſeems the Intention of this fourteenth Chapter, in which the Scene of the Prophetical Viſion is changed from Earth to Heaven, from a View of the Church under the Perſecution of the Beaſt, to a View of the Church in the Preſence of the Lamb; delivered from the State of Corruption and Oppreſſion, ſo much to be expected from this evil World, and arrived at a State of compleat and perfect Religion and Happineſs in the heavenly Church.

This Viſion then repreſents the ſure Deſtruction of the Enemies of Truth and Righteouſneſs in the end, however they may prevail for a time; it ſhews the very great Reward of the Faithful, and dreadful Puniſhment of the Apoſtate, who ſhall fall from the Faith and Purity of Chriſtian Worſhip, in the Day of Trial. Thus this Part of the Prophecy unites the ſtrongeſt Principles of Warning, Caution, Encouragement and Hope, than which nothing could be more proper or uſeful for the Church, in ſuch a State of Providence; or, to the general Deſign of the whole Prophecy, which is to exhort and encourage the Conſtancy and Patience of the Saints, in all their Trials. When we conſider this Chapter in this view, it will ſhew a more eaſy, natural, and proper Connection between this Viſion

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fion and the foregoing, than is uſually obſerved; and make the whole Plan and Deſign appear more regular and exact, than it is uſually thought to be.

TEXT.

1 *AND I looked, and lo a Lamb ſtood on the Mount Sion, and with him an hundred forty and four thouſand, having his Father's Name written in their Foreheads.*

PARAPHRASE.

AFTER the very melancholy Repreſentation I beheld in the foregoing Viſions, of the State of the Church and World, I ſaw a more comfortable and encouraging Viſion, in another figurative Deſcription of the State of the Church. It was repreſented to me, as if a Lamb, (which ſignified Chriſt in former Viſions) was ſtanding on Mount *Sion*, the Place on which the Temple ſtood, and therefore an Emblem of the Church *; and having with him the ſymbolical Number of 144,000, which before had repreſented the true Church Apoſtolical, conſiſting of faithful Worſhippers, who had the Seal of God, the Father of Chriſt, repreſented by the Lamb, a Mark of their Conſecration to God, and that they were owned of God as his choſen and favoured People (*a*). 1

2 *And I heard a Voice from Heaven, as the Voice of many Waters, and as the*

I obſerved farther in my Viſion, how this glorious heavenly Church was employed; for I heard the Sound of a Voice 2

(*a*) Moſt of theſe Expreſſions will be found explained in the Notes on *Chap.* vii. *v.* 10. This ſeems farther to confirm what we there obſerved, That we are rather to underſtand theſe Praiſes, of the heavenly Church, than of the Church on Earth. The Plan of theſe Prophecies often introduces the Church in Heaven as a Chorus, with great Propriety and Elegance, as a noble and moving Part of the Drama. The Church in Heaven making ſuitable Reflections on the Events foretold in theſe Prophecies, greatly ſerves to raiſe the Attention of good Chriſtians, and teach the high Concern they have in them. How wiſely is the Church on Earth inſtructed, animated, and encouraged by the Sentiments, Temper and Devotion of the Church in Heaven, in its moſt perfect State of Glory and Happineſs?

Some Copies read, *having his Name*, (the Name of the Lamb) and *his Father's Name written on their Foreheads*. The Senſe will be much the ſame, which way ſoever we read it.

* *Heb.* xii. 22, 23.

as

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the Voice of a great Thunder: and I heard the Voice of Harpers harping with their Harps.

as from Heaven, ſtrong as the roaring of the Sea, and loud as Thunder, but muſical and harmonious, as if a great Number of Voices were joined in full Conſort, with Symphonies of muſical Inſtruments, as in the ſolemn Worſhip of the Temple *(b)*.

3 *And they ſung as it were a new Song before the Throne, and before the four Beaſts, and the Elders: and no Man could learn that Song, but the hundred and forty and four thouſand which were redeemed from the Earth.*

For they were engaged in a ſolemn Act of Worſhip before the Throne of God, his moſt immediate Preſence, in company with thoſe living Creatures which repreſented the Angels of God, and with the four and twenty Elders, who ſignified the Patriarchs and Apoſtles*, as Repreſentatives of the Jewiſh and Chriſtian Churches, now united into one. The Pſalm of Praiſe they ſung was of a new Compoſition; the full Knowledge and Underſtanding of which was peculiar to thoſe Perſons who had been truly conſecrated to God, and had been delivered from the Corruptions ſo generally prevailing in the World. 3

4 *Theſe are they which were not defiled with Women; for they are Virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among Men, being the Firſt-Fruits unto God and the Lamb.*

Theſe Perſons were ſuch as perſevered in Purity, not defiling themſelves with any of thoſe idolatrous Corruptions, which are ſo properly called Fornication and Adultery, in the antient Prophets. They did not forſake Chriſt and his true Religion, to join in the Service or Worſhip of any Idol. They were fixed in a conſtant Purpoſe of following the Directions of Chriſt, and the Inſtitutions of his his Goſpel, in whatever they taught, tho' contrary to the Principles and Practices in faſhion, tho' they were expoſed to 4

(*b*) Theſe Expreſſions are a plain Alluſion to the Strength and Harmony of the Temple-Muſick, where ſo great a Number of Voices and Inſtruments were uſed, in ſinging Pſalms and Praiſes to God, in their moſt ſolemn Acts of Worſhip.

* *Rev.* iv. 4, 6.

Trouble

TEXT.

PARAPHRASE.

Trouble and Perſecution on account of it. As the Firſt-born and Firſt-fruits under the Law, were holy and conſecrated to God, ſo were theſe Perſons redeemed from the reſt of Mankind, freed from the anti-chriſtian Corruptions of the Church, to ſerve God according to the Truth of the Chriſtian Religion, Faith, and Worſhip.

5 *And in their Mouth was found no Guile: for they are without fault before the Throne of God.*

They were ſuch as worſhipped God in 5
Sincerity and Truth; they were upright and honeſt in their Profeſſion, to hear and obey the Voice of the Lord their God, not teaching the Commandments of Men, for Doctrines of divine Authority, or by falſe Traditions, making the Commandments of God of no effect. They are accepted of God, however cenſured or condemned by the World, and declared by the ſupreme Judge of all, Members of his true Church, which is a glorious Church, holy, and without blemiſh.

6 *And I ſaw another Angel fly in the midſt of Heaven, having the everlaſting Goſpel to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People.*

As a farther Motive to Chriſtian Pa- 6
tience and Conſtancy, this Viſion of the happy State of faithful Chriſtians, was followed by another. I perceived an Angel flying thro' the Air, as a Meſſenger of ſome important News from the upper to the lower World. This was to publiſh to all People, the unchangeable Conſtitution of the Chriſtian Religion, which ſhould remain always the ſame, in the Truth of its Doctrines, the Certainty of its Rewards and Puniſhments to everlaſting Ages.

7 *Saying with a loud Voice, Fear God, and give Glory to him, for the Hour of his Judgment is come: and worſhip him that made Heaven and Earth, and the Sea, and the Fountains of Waters.*

For the Angel declared with a ſtrong 7
Voice, to command Attention, that God would ſurely inflict a ſevere Puniſhment on all manner of antichriſtian Idolaters; the Hour of his Judgment ſhould as certainly come as it was foretold. It greatly there-

TEXT. *PARAPHRASE.* SECT. 13.

therefore concern'd all to fear God, and give Glory to him only; for this is the Worſhip due to the Creator of all things, the only ſupreme Lord, and Governor of the whole World (*c*).

8 *And there followed another Angel, ſaying, Babylon is fallen, is fallen, that great City, becauſe ſhe made all Nations drink of the Wine of her Fornication.*

This more general Sentence of Judgment againſt idolatrous Corruptions of the Chriſtian Faith and Worſhip, was applied more particularly to the antichriſtian Corruptions of this Period; for the former Angel was follow'd in the Viſion by a ſecond, who very diſtinctly proclaim'd, That *Babylon* was to be deſtroy'd, that great City *Rome*, which had abuſed her latter as well as former Power, in maintaining and propagating idolatrous Doctrines and Worſhip. 8

9 *And the third Angel followed them, ſaying with a loud Voice, If any Man worſhip the Beaſt, and his Image, and receive his Mark in his Forehead, or in his Hand,*

Theſe two Angels were follow'd in the Viſion by a third, to ſhew the great Importance of the Meſſage, and of Attention to it. This third Angel declar'd the great Danger of complying with the prevailing Corruptions of thoſe Times; and denounced a ſevere Judgment againſt all Perſons who ſhould ſubmit to this antichriſtian Power, or any ways profeſs Obedience to it, by any public Act of Acknowledgment or Homage. 9

10 *The ſame ſhall drink of the Wine of the Wrath of God, which is poured out*

For he declar'd every ſuch Perſon liable to the moſt ſevere Puniſhment, to the moſt fearful Plagues of Divine Vengeance, without hope of any Mercy, to ſoften or 10

(*c*) In the Stile of Prophecy, to ſhew the Certainty of the Prediction, Things to be after accompliſhed, are repreſented as already done. This ſhews the Propriety and Elegance of the Expreſſion, that an Angel ſhould ſay, the Hour of Judgment is come, ſo long before the Accompliſhment, as another Angel, to foretel the future Downfall of *Babylon* followed, ſaying, *Babylon is fallen, is fallen.* The Record of this Prophecy by St. *John*, is a conſtant Preaching of the everlaſting Conſtitution of the Goſpel to Men, whether it means any particular Oppoſition to the Corruptions of the Church in this Period, as ſeveral learned Men have thought, whether it intimates by whom ſuch Oppoſition ſhall be made, wherein they much differ, I ſhall leave altogether to the Reader's Choice. The Certainty of the Revelation thus ſolemnly delivered by an Angel, ſeems to me the chief, if not the only Deſign of the Prophecy.

CHAP. XV.

TEXT.

out without Mixture, into the Cup of his Indignation: and he ſhall be tormented with Fire and Brimſtone, in the Preſence of the holy Angels, and in the Preſence of the Lamb.

11 *And the Smoke of their Torment aſcended up before God for ever and ever, and they have no Reſt Day nor Night, who worſhip the Beaſt, and his Image, and whoſoever receiveth the Mark of his Name.*

PARAPHRASE.

allay them; the Wrath of God ſhall be as a Cup of Poiſon, compoſed of the ſtrongeſt Ingredients, without any Mixture to weaken it: The deadly Effects of which no Antidotes can prevent. Such ſhall be the Wrath of God, that even Death itſelf ſhall not free them from it, but their Torment ſhall be great, as if they ſuffer'd the Pains of the fierceſt Fire; and they ſhall ſuffer this Puniſhment to their greater Shame and Confuſion, in the Preſence of Chriſt and his holy Angels. And their Torments ſhall be endleſs, as well as moſt ſevere; the Fire that torments them ſhall never be extinguiſhed, and the Smoke of it, which ſhall aſcend up for ever and ever, ſhall ſhew it everlaſting. Nor ſhall they have any time of Reſpite or Eaſe; neither Day nor Night ſhall bring them any Relief; their Torments ſhall never ceaſe, or their Pains be leſſened for ever (*d*). 11

(*d*) We have already ſeen, that to worſhip the Beaſt and his Image, to receive his Mark, in the Forehead, or in the Hand, mean a Submiſſion to the Authority of this wild Beaſt, the perſecuting Power revived in the laſt Government of *Rome*, and ſo manifeſtly uſed to eſtabliſh the idolatrous Doctrines and Worſhip of the *Roman* Church. The Wine of the Wrath of God, and the Cup of his Indignation, are Expreſſions taken from the Language of the Prophets. The Portion aſſigned by the Providence of God to Men, is called the Portion of their Cup. It was not only cuſtomary to treat Friends with a Cup of Wine, as a Mark of Affection, but to execute alſo the Sentence of Death on Offenders, by making them drink a Cup of Wine in which ſome ſtrong Poiſon had been infuſed. Such was the noted Execution of *Socrates*, by a Cup of Poiſon. The Scriptures mention *a Cup of Bleſſing and Conſolation*, and *a Cup of Trembling and Aſtoniſhment*. God ſpeaks to the Prophet *Jeremiah*, of *the Wine-Cup of his Fury, which he was to cauſe the Nations to drink*, Jer. xxv. 15. . . . 18. This is explained by making them, *a Deſolation, an Aſtoniſhment, an Hiſſing, and a Curſe*. *Grotius* ſeems to give a juſt Account of the Expreſſion without Mixture, κιρασμενου ακρατου, to intimate, that the poiſonous Ingredients were infuſed in pure unmix'd Wine, to take a ſtronger Tincture, and become a more deadly Potion. The Judgment itſelf may well be underſtood of all the heavieſt Evils we feel in the preſent Life, or fear after it, without Ceſſation, and without End. A moſt uſeful Warning, in an Hour of ſo dangerous Temptation; a moſt powerful Encouragement to undergo any Sufferings in the Cauſe of Truth, when all who betray it, or forſake it, are ſure to ſuffer ſo much more than any can ſuffer for their Faithfulneſs and Conſtancy in the Defence of it.

In

TEXT.

12 *Here is the Patience of the Saints, here are they that keep the Commandments of God, and the Faith of Jesus.*

13 *And I heard a Voice from Heaven, saying unto me, Write, Blessed are the Dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them.*

PARAPHRASE. SECT. 13.

In this the Patience of the Saints shall be manifested and perfected; herein their Perseverance will consist, that notwithstanding all the Evils of Persecution, they continue constant in Obedience to the Commands of God, as the Rule of their Religion, and stedfastly maintain the Truths of Christ's Revelation, the Rule of their Faith and Worship, in Opposition to all Doctrines and Worship, contrary to it, by what Authority soever they shall be imposed on the Church. 12 13

As a farther Encouragement to Faithfulness and Constancy, I was directed by a particular Voice from Heaven, to declare the unspeakable Blessing of all such who shall be faithful; as they die in the Faith, they die in the Favour of God, and of the Lord Jesus Christ. The Spirit of Revelation assures them, not only of an End to all their Afflictions in a short time, but that all their Patience and Faithfulness, in the Hour of Temptation and Persecution, shall be rewarded gloriously in a State of perfect and unmix'd Happiness (*e*).

(*e*) Some Interpreters understand *dying in the Lord*, to signify being put to Death for Constancy in the true Religion. Others think, *to die in the Lord*, may mean more generally to die in the Faith and Obedience of the Gospel of Christ, as the Bishop of *Meaux*. *Qui meurent dans le Seigneur, c'est en general tous les Saints, & en particulier les Saints Martyrs, qui meurent pour l'Amour de luy.*

The Expression from henceforth απαρτι, may admit of different Interpretations; it will well mean, that as they who die in the Lord, have from that time finished their State of Temptation and Affliction, and from thenceforth *rest from their Labours*, in like manner *their Works follow them*; and from that time they receive their Reward.

Mr. *Daubuz*'s Observation seems natural and just: "The Blessedness promised "consists in their being happy in their separate intermediate State, and in their having "at the Resurrection their full Reward."

Every one will see, how great this Encouragement is to Patience and Perseverance, the great Intention and principal Doctrine of all these Prophecies.

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TEXT.

14 *And I looked, and behold a white Cloud, and upon the Cloud one ſat like unto the Son of Man, having on his Head a golden Crown, and in his Hand a ſharp Sickle.*

15 *And another Angel came out of the Temple, crying with a loud Voice, to him that ſat on the Cloud, Thruſt in thy Sickle and reap, for the Time is come for thee to reap; for the Harveſt of the Earth is ripe.*

16 *And he that ſat on the Cloud thruſt in his Sickle on the Earth, and the Earth was reaped.*

PARAPHRASE.

The ſure Execution of the Judgments denounced againſt the Corrupters of the Chriſtian Religion, was farther confirmed by another Viſion. Chriſt himſelf was repreſented ſitting upon a bright Cloud, which was ſpread under him, as a Seat of Judgment. He appeared as a Man, or like the Son of Man, in the Viſions of *Daniel* *, with a golden Crown on his Head, the Enſign of Royalty and ſovereign Power; and, to expreſs the Meaning and Deſign of his Appearance to Judgment, he bore in his Hand a ſharp Sickle, wherewith Men are uſed to cut down, or to reap Corn. 14

Soon after, I beheld an Angel come out of Heaven, the true Temple, and moſt glorious Seat of God's Preſence; he came to bring order, or give the word as from God, when the Execution of his Judgments ſhould begin; and ſpake with a very ſtrong Voice to him that ſat on the bright Cloud, Thruſt in thy Sickle, and reap, the appointed Time of Judgment is come, the World is ripe for it, let it be no longer delay'd, but immediately executed. 15

Whereupon the Order of God was immediately executed; the Inhabitants of the Earth were cut off as Corn is cut down with a Sickle, at the appointed time of Harveſt (*f*). 16 I

(*f*) The Opinions of Interpreters differ very much as to the Meaning of this Part of the Viſion. Many ſeem very wide of the Purpoſe. Harveſt may ſometimes be taken in a good Senſe, in ſome Places of Scripture, and may mean God's bringing or gathering together his People; or, in particular, gathering together the Saints departed in Chriſt. But as theſe Expreſſions are plainly taken from the Prophet *Joel*, iii. 13. *Put ye in the Sickle, for the Harveſt is ripe; come, get ye down, for the Preſs is full, the Fats overflow, for their Wickedneſs is great*; the Harveſt and Vintage are expreſſive of Judgment. The Harveſt is ripe, means the ſame thing as their Wickedneſs is great, or their Iniquity is fully ripe. This Senſe gives a proper and eaſy Connection to the ſeveral Parts of this Viſion with each other. According to the Biſhop of

* *Daniel* vii. 13.

TEXT.

17 *And another Angel came out of the Temple which is in Heaven, he alſo having a ſharp Sickle.*

18 *And another Angel came out from the Altar, which had Power over Fire, and cried with a loud Voice to him that had the ſharp Sickle, Thruſt in thy ſharp Sickle, and gather the Cluſters of the Vine of the Earth, for her Grapes are fully ripe.*

19 *And the Angel thruſt in his Sickle into the Earth, and gathered the Vine of the Earth, and caſt it into the great Wine-preſs of the Wrath of God.*

PARAPHRASE. SECT. 14.

I farther beheld in my Viſion, another Angel coming out of the true Temple, 17 which is in Heaven; he alſo appear'd with a ſharp Sickle in his Hands, to aſſiſt in this Execution, and finiſh the Deſtruction of the Enemies of true Religion.

And another Angel came out from the 18 Altar, on which Fire was uſed to burn continually; he was ſent to bring Orders to the Angel that had the ſharp Sickle, which he delivered in a loud Voice, ſaying, Begin to put in Execution the righteous Judgments of God on this wicked Generation. The Time of God's Vengeance, his appointed Time is fully come, and the Iniquities of the Inhabitants of the Earth have made them fully ripe for Deſtruction (*g*).

Immediately upon this Order, the An- 19 gel began to cut down thoſe wicked Perſons, whoſe Iniquities had made them ripe for Deſtruction, and delivered them over to Divine Vengeance, which ſhould preſs them hard with grievous Afflictions, as Grapes are preſs'd in a Wine-preſs.

of *Meaux*, "After the Denunciation of the Judgment of God, behold the Execu- "tion." The general Ideas of an Harveſt and Vintage, expreſs the Vengeance of God on the Enemies of his People. The Perſon who executes this Vengeance is *Jeſus Chriſt*, who himſelf comes to execute this Judgment upon his Enemies; ſo that we may here alſo obſerve, it is not an Angel, as elſewhere, but the Son of Man, *Jeſus Chriſt* himſelf, who ſtrikes this Blow, who has the chief and principal Hand in it, though Angels are alſo ſent to accompany him, and aſſiſt in the execution; to ſhew, that this Stroke of Vengeance on *Rome* is with all the Force of a divine Hand. It is executed, on Orders brought by an Angel from the Temple, or Preſence of God, *out of the Temple which is in Heaven*, v. 17. This may well mean, that there is an appointed Time, when the Judgment of God ſhall come on his Enemies, as there is in the Courſe of natural Providence, a Time appointed for the Seaſon of Harveſt. The one ſhall as ſurely come in its appointed time as the other.

(*g*) The *Angel who had Power over Fire*, is an Alluſion, according to Mr. *Dauhuz*, to the Office of that Prieſt who was appointed by Lot in the Temple-Service, to take care of the Fire upon the Altar, and who was therefore called *the Prieſt over the Fire*. *Grotius*, more ſimply, *having the Office of God's Vengeance*; *habens poteſtatem ſupra ignem, habens miniſterium iræ divinæ*. According to the Theology of the *Jewiſh* Doctors, *Omnis virtus vel facultas quam præfecit Deus alicui rei, vocatur Angelus illi rei præfectus.* Maimon. More Nevoc. 282.

The

CHAP. XIV.	TEXT.	*PARAPHRASE.*
	20 *And the Wine-Preſs was trodden without the City, and Blood came out of the Wine-Preſs, even unto the Horſe-Bridles, by the Space of a thouſand and ſix hundred Furlongs.*	The Deſtruction of thoſe Enemies of 20 God and true Religion, the Supporters and Favourers of that tyrannical Idolatrous Power, which had ſo long and ſo cruelly perſecuted the Saints, was great beyond expreſſion; as if their Blood had been ſhed in ſuch quantity, that it cover'd the Earth for many Miles, and yet was ſo deep, as to reach up to an Horſe's Breaſt (*b*).

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(*b*) To *tread a Wine-Preſs*, is a Prophetic Deſcription of Deſtruction. The Expreſſions of the Prophet *Iſaiah*, *c.* lxiii. *v.* 3. *I have trodden the Wine-Preſs alone, and of the People there was none with me*; are thus explained by the Prophet himſelf, *I will tread them in mine Anger, and trample them in my Fury, and their Blood ſhall be ſprinkled upon my Garments, and I will ſtain all my Raiment.* The Images in this Viſion are very ſtrong and expreſſive; the largeſt Wine-Preſſes were uſed to be in ſome Places out of the City. This is *the great Wine-Preſs of the Wrath of God*, and ſeems to intimate the great Numbers that ſhall be involved in this general Deſtruction. The great Quantity of Blood mentioned in the Viſion, is a ſtrong Image repreſenting ſome great Slaughter of the Enemies of God, and true Religion; but what particular Judgment this Prophecy deſcribes, is not well agreed by Interpreters. The Order of theſe Prophecies, and the Series of this Part of them, will not, I think, allow us to underſtand it of any Judgment on *Rome* Heathen, or indeed of any Judgment before the Time of the third Period, in which the Beaſt aroſe; for before that time none worſhipped the Beaſt, or his Image, or received his Mark, but theſe are the Perſons to whom this Prophecy plainly relates.

Nor does there ſeem ſufficient Reaſon to underſtand, the Harveſt of the Reforma-
Daubuz, 449. tion began by *Luther*, whereby the good Corn was ſeparated from the Earth, or Proteſtants from the Idolatry of the *Roman* Church; for the Harveſt, as well as the Vin-
Daubuz, 456. tage, are deſigned to expreſs an approaching Day of great Wrath. Nor did the State of *Europe*, during the Reign of Queen *Anne*, ſo exactly anſwer, I think, to all the Characters of this Prediction, as ſome have obſerved.

The Order of theſe Prophecies, and the more natural Connection of this Part of them with the reſt, direct, as I apprehend, with more Propriety, to underſtand it of the great Judgment to be inflicted at the End of this Period, on the Beaſt, and his Followers. It will then mean, that great Judgment which is more particularly and fully explained in the xviii and xix Chapters, and which is to make way for the happy State of the Church, propheſied of in the xx Chapter.

This Judgment then ſeems ſtill to be future. It will be prudent therefore to leave the Time of its Accompliſhment, more fully to explain it. In the mean time, we may have, however, as much Encouragement to Patience and Perſeverance, as awful Warnings againſt Apoſtacy, and yielding to the common Corruptions of the Age, as if all Circumſtances of the Judgments foretold, had been more particularly revealed. We know, in the ſtrong and lively Images of the general Deſcription, that this Judgment will as certainly come, as the appointed Time of Harveſt; that in the appointed time it ſhall be executed by an Hand which no Power can reſiſt, and from which none can eſcape; that in this Day of Judgment, God's Wrath, and the Deſtruction of his Enemies will be ſo great and terrible, that the boldeſt Ima-

CHAP. XV.

SECT. 14.

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THE Prophecy proceeds in this and the following Chapters, to open farther the appointed Puniſhment of *Rome*, for her Oppreſſion of the Truth, and Perſecution of the Saints. This Chapter repreſents the ſolemn Manner in which Preparation is made for the Execution of theſe Judgments, as the next deſcribes the actual Execution of them. The happy State of God's faithful Servants, and the joyful Thankſgivings with which they celebrate the Goodneſs of God, in the Protection of their Cauſe, are very elegantly repreſented, to encourage their Conſtancy and Perſeverance.

TEXT.	*PARAPHRASE.*
1 *AND I ſaw another Sign in Heaven, great and marvellous, ſeven Angels having the ſeven laſt Plagues: for in them is filled up the Wrath of God.*	I Beheld another wonderful Viſion, 1 which the Spirit of Prophecy repreſented to me, as in Heaven; ſeven Angels appear'd, agreeable to the Number by whom God executed his Judgments in the former Periods, who were appointed for the Execution of God's laſt Judgments, on the Enemies of the Chriſtian Church, in which the Wrath of God was to be finiſhed, in the full and final Deſtruction of his antichriſtian Enemies.

ges can hardly repreſent to our Imagination, what the Enemies of true Religion ſhall feel them to be in reality.

Mr. *Waple* obſerves upon this Chapter, that a certain Order of Voices is plainly repreſented, which being alſo ſeven in Number, and diſtinctly reckoned up, may very well be accounted the ſeven Thunders, opened into loud and diſtinct Voices. It is fit the Reader ſhould be acquainted with this Conjecture, and then that it ſhould be left to his own Judgment.

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TEXT.

2 *And I ſaw as it were a Sea of Glaſs, mingled with Fire; and them that had gotten the Victory over the Beaſt, and over his Image, and over his Mark, and over the Number of his Name, ſtand on the Sea of Glaſs, having the Harps of God.*

3 *And they ſing the Song of Moſes the Servant of God, and the Song of the Lamb, ſaying, Great and marvellous are thy Works, Lord God Almighty, juſt and true are thy Ways, thou King of Saints.*

PARAPHRASE.

I moreover ſaw, as in my former Viſion of the divine Preſence *, that there was a large Cryſtal Veſſel, like the molten Sea, in the Temple, but far more glorious. It ſeemed more ſhining and lively than bare Cryſtal, having the Luſtre of a red or fiery Colour intermixed with it; round about this Cryſtal Veſſel, ſtood thoſe happy Servants of God, who, by their Faith and Patience, had preſerved themſelves from the antichriſtian Apoſtacy, who had not acknowledged the Authority of the Beaſt, by an Act of Submiſſion. They had, as in the Temple-Service, Harps in their Hands, to accompany their Pſalms of Praiſe with Symphonies of Muſick (*a*). 2

Theſe happy Saints, who had obtained the Victory by their Patience and Conſtancy, were employed in a grateful Acknowledgment of the Goodneſs of God, from a joyful Senſe of their former Deliverance and preſent Happineſs, as the *Iſraelites* ſang the Praiſes of God for their 3

(*a*) Interpreters are not agreed what is meant by this *Sea of Glaſs mingled with Fire*. It is ſuppoſed by ſome to ſignify the "pure State of the Church, and the fiery Indignation to be poured out of the Vials. Or to denote a Multitude of Saints, whoſe "State is to be like a *Sea of Glaſs*, a pure and holy Life in a very unſettled Condition, while they alſo endure the Fire of Perſecution; or it is ſuppoſed to denote, "that God, the Searcher of Hearts, finds them pure as Cryſtal, and warm'd with "the Love of God, as Love is compared to Fire, or an holy People, perfectly pure, "and inflamed with the Love of God. It is alſo ſuppoſed, that it is an Alluſion to "the Deliverance of the *Iſraelites* from the Hands of the *Egyptians*, when they had "paſſed the Red Sea; whereby is ſignified the Preſervation and Security of the Saints, "during the pouring out of the Vials upon the Wicked." But as the Scene of this Viſion is in Heaven, and as the Viſion repreſents the happy State of thoſe faithful Servants of God, who had overcome the Corruptions of the World; it does not ſeem ſo natural a Deſcription of their State in this Life; it has a more eaſy Alluſion to the Sea, or large Veſſel of Water in the Temple: But this being a Cryſtal Veſſel, ſhining with Rays of a lively Red, as if Fire, or ſome bright Light ſhone through it, it may well repreſent the more perfect Purity and active Zeal of the heavenly Church; and how much more glorious every thing is, in the State of the Church above, than the faint and typical Repreſentations of it were in the material Temple.

Waple.
Daubuz.
Grotius.
Meaux.
Waple.
Daubuz.

* *Chap.* iv. 6.

TEXT. *PARAPHRASE.* SECT. 14.

Deliverance at the Red Sea, in an Hymn compoſed by *Moſes*; ſo theſe Saints having obtained a greater Deliverance and Salvation by Chriſt, ſang a Pſalm of Praiſe, of the ſame Spirit with that of *Moſes*, but in a Stile ſuited to their Deliverance and Salvation by Chriſt; ſaying, Thy Works, O Lord God Almighty, are moſt great and wonderful; thy Ways, as the King of Saints, are moſt righteous and faithful.

4 *Who ſhall not fear thee, O Lord, and glorify thy Name? for thou only art holy: for all Nations ſhall come, and worſhip before thee, for thy Judgments are made manifeſt.*

What abundant Reaſon have all People, from what thou haſt done for us, to worſhip thee as God, and give Honour to thy Name, as glorious in Holineſs; ſo that none among the Gods is like unto thee. All Nations ſhall acknowledge thee the one true God, by worſhipping before thee; being convinced, by thy Judgments, that in the Greatneſs of thine Excellency, thou haſt overthrown them that roſe up againſt thee; that thou art the Strength of thy People, and their Salvation (*b*). 4

5 *And after that I looked, and behold the Temple of the Tabernacle of the Teſtimony in Heaven was opened.*

When this Hymn of Praiſe was ended, the laſt Judgments of God were farther repreſented to me in Viſion. I beheld, as if the moſt holy Place, or inmoſt Part of the Temple, the Seat of God's Glory, and of the Oracle, was opened, 5

(*b*) The Biſhop of *Meaux* juſtly obſerves, the Song of Praiſe, after the Paſſage of the Red Sea, agrees perfectly well to the Martyrs, after they had ſhed their Blood, or to thoſe who were paſſed through a State of Perſecution to a State of Reſt and Happineſs; that, by the Song of *Moſes* and the Lamb, we may underſtand two Pſalms of Praiſe, or one and the ſame Pſalm, compoſed in Imitation of the Song of *Moſes*.

In fact, moſt of the Expreſſions of this Pſalm, tho' not in the very ſame Words, yet, in their plain Senſe and Meaning, ſeem to be taken from the Song of *Moſes*, of which it is a ſort of Chriſtian Abridgment.

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TEXT.

6 *And the ſeven Angels came out of the Temple, having the ſeven Plagues, clothed in pure and white Linnen, and having their Breaſts girded with golden Girdles.*

7 *And one of the four Beaſts gave unto the ſeven Angels, ſeven golden Vials, full of the Wrath of God, who liveth for ever and ever.*

PARAPHRASE.

as when the High Prieſt went into the Holy of Holies (*c*).

And I beheld ſeven Angels appointed 6
to execute theſe Judgments, coming out from the moſt holy Place, as having received their Inſtructions from the Oracle of God himſelf. They appeared in Habits, like thoſe the High Prieſt wore, when he went into the moſt holy Place, and conſulted the Oracle.

When theſe Angels having received 7
their Commiſſion, came out of the moſt holy Place, the Contents of their Commiſſion were revealed in the following prophetic Repreſentation: One of the four living Creatures, Repreſentatives of the Angels, gave to each of them a Vial or Cup, not with Incenſe in it, as in the Temple-Worſhip, but each of them was filled with Ingredients of deadly Qualities, by which were ſignified the Wrath of God; who, as he is the everlaſting God, is ever able to judge, and to puniſh his Enemies according to their Works.

(*c*) *The Temple of the Tabernacle of the Teſtimony*, ſeems plainly to be meant of the moſt holy Place. The whole Tabernacle was called, *The Tabernacle of the Congregation which is without the Vail, which is before the Teſtimony*, Exod. xxvii. 21. It is alſo called, *The Tabernacle of Witneſs*, *Acts* viii. 44. In this Tabernacle, there was the Sanctuary, or holy Place, without the Vail, and another Room within the Vail, called the moſt holy Place, in which was the viſible Teſtimony of God's Preſence, and Seat of the Oracle between the Cherubim over the Mercy-Seat, *Exod.* xxv. 22.

This Prophetic Repreſentation ſeems intended to ſhew theſe Judgments God threatned, in theſe Prophecies, to inflict on the Enemies of Truth and Righteouſneſs, were ſurely to be accompliſhed in their appointed Time, as the Oracle of God was a ſure Declaration of his Will. It is pronounced as a Decree from the Throne of the great Lord, and Sovereign of the whole Creation, which he will certainly put into execution.

Here-

TEXT.

8 *And the Temple was filled with Smoke from the Glory of God, and from his Power: and no Man was able to enter into the Temple, till the ſeven Plagues of the ſeven Angels were fulfilled.*

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Hereupon I farther beheld, as if the Cloud of Glory, the Symbol of God's Preſence and Power, filled the whole Temple, as when the Preſence of God entered the Tabernacle of *Moſes*, ſo that it was not to be approached till the Judgments of God ſhould be finiſhed, to expreſs that the Glory of God's Juſtice, Power, and Truth, were highly concern'd to ſee theſe Judgments duly and fully executed (*d*).

(*d*) The Cloud of Glory was the viſible Manifeſtation of God's Preſence in the Tabernacle and Temple; it expreſſed the Preſence of God, for Protection and for Judgment. The Glory was a Sign of Protection, at erecting the Tabernacle, and at the Dedication of the Temple. But, in the Judgment of *Korah*, the Glory of the Lord appeared unto all the Congregation, when he and his Companions were ſwallowed up by the Earth, *Numb.* xvi. 19. In like manner, when the Congregation of the Children of *Iſrael* murmured againſt *Moſes* and *Aaron*, *v.* 42. and were gathered together againſt them, they looked towards the Tabernacle of the Congregation, and behold the Cloud covered it, and the Glory of the Lord appeared. This was the Forerunner of Judgment; for immediately *Moſes* directs *Aaron* to go quickly and make Atonement, becauſe *Wrath is gone out from the Lord, and the Plague is begun*, *v.* 46. So proper is this Emblem of Smoke from the Glory of God, or from the Cloud of Glory, to expreſs the Execution of Judgment, as well as to be a Sign of Favour. Both proceed from the Power of God, and in both he is glorious.

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SECT. 15.

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THIS following Chapter contains the Judgments themſelves ſignified by the ſeven Vials full of the Wrath of God; and gives us a prophetic Repreſentation of each of them in their Order; and are an exact Deſcription of the greater and more eminent Judgments of God on the Inhabitants of the Earth, for their Enmity to true Religion, and Perſecution of the Saints during this third and laſt Period.

TEXT.	*PARAPHRASE.*
1 *AND I heard a great Voice out of the Temple, ſaying to the ſeven Angels, Go your ways, and pour out the Vials of the Wrath of God upon the Earth.*	ALL things being thus prepared, the 1 Angels having received their Inſtructions from the Oracle, and their Vials full of the Wrath of God from one of the Cherubim, I heard the Voice of the Oracle give the Word of Command to the Angels, to pour out their Cups in their Order; for the Inhabitants of the Earth were ripe for thoſe Judgments which the Juſtice of God had appointed for their Puniſhment.
2 *And the firſt went, and poured out his Vial upon the Earth, and there fell a noiſome and grievous Sore upon the Men which had the Mark of the Beaſt, and upon them which worſhipped his Image.*	The firſt Angel immediately obeyed 2 the Voice of the Oracle, and poured out his Cup upon the Earth. This was followed with a grievous Plague upon thoſe who had fallen in with the Corruption of the Chriſtian Faith and Worſhip, or were aſſiſting in the Perſecution of the faithful Witneſſes againſt the prevailing Corruptions. They were themſelves puniſhed with great Afflictions, as if a noiſom and painful Ulcer had broke out on their Bodies [a].

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History of the first Vial.

THIS Plague of the firſt Vial, or Cup, ſeems to be an Alluſion to one of the Plagues of *Egypt*, when *Moſes* and *Aaron* took up Aſhes of the Furnace, and ſprinkled it up towards Heaven, and it became *a Boyl breaking forth with Blains upon Man and Beaſt*, Exod. ix. 10. or to the Afflictions of *Job*, when Satan, by God's Permiſſion, ſmote him *with ſore Boyls, from the Sole of his Foot unto his Crown*, Job ii. 7.

Painful and noiſom Diſtempers of Body are very proper Emblems of an afflictive Condition of Life; hence, for *every Man to know his own Sore and his own Grief*, are Expreſſions of the ſame Meaning in the Language of Scripture, 2 *Chron.* vi. 29.

Such general Interpretation of theſe Plagues, would give us a very uſeful Senſe of this Part of Prophecy, if we were to underſtand no more of it than this: That the Juſtice of God will, by a Series of Events in Providence, to the End of the World, puniſh the Enemies of true Religion, and thoſe who perſecute his faithful Servants. This would be an Encouragement to Faith and Patience; a reaſonable Warning not to be Partakers in ſuch Guilt, leſt we alſo be Partakers of ſuch Puniſhments, even tho' we ſhould be of the ſame Opinion with an eminent Author: "As to the "Vials, tho' they do plainly reach in a Series to the End of the World, "I am not ſatisfied with any Expoſition I have yet met with concerning "their preciſe Time or Contents." Burnet, *Theory*, *l.* 3. *c.* 5.

The Plan of theſe Prophecies, the Order of the Periods, the ſucceſſive Series of Events, may however, I conceive, give a farther Light to the general Expreſſions, and furniſh us with particular Facts in Providence, important in themſelves, and properly applicable to the ſeveral Prophetical Deſcriptions; ſuch as may ſhew, that the hiſtorical Events of this Period are as agreeable to the Revelation of Prophecy as any of the former.

It is true, as the ſame ingenious Author obſerves, "Modeſty and So-"briety are in all Things commendable; and in nothing more, than in the "Explication of theſe ſacred Myſteries." I ſhall endeavour, therefore, with the Modeſty due to ſuch Enquiries, to mention ſuch Events in Hiſtory, as I think applicable both to the Deſcription and Order of the Prophecies; leaving it to the Judgment of the Readers, to give them what Degree of Evidence they ſhall think they deſerve: Only premiſing this Obſervation; There is a general Uſe to be made of a more general Meaning, for the Encouragement of Faith and Patience, and to warn us againſt falling in with the great Apoſtacy of this Period, tho' we ſhould not be ſatisfied with the preciſe Time or Contents of each particular Judgment ſignified by the ſeveral Vials in their Order.

Theſe Vials full of the Wrath of God, ſeem plainly determined as to their Time, to this Period; and this third renders all Expoſitions of them improbable, which refer them to any Part of Hiſtory before the Period itſelf begins. This one Conſideration may ſet aſide many of the Expoſitions which learned Men have given us of them: They are to be poured out upon thoſe who had the Mark of the Beaſt, and who worſhipped his Image; they are therefore to be conſidered belonging to the Times in which

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which the Beaſt reigns, and are to be look'd for in the Times after the Popes were inveſted with the temporal Power of *Rome*, which is evidently the laſt Form of *Roman* Government, and has now continued to be ſo for near a thouſand Years to our times.

It ſeems farther a very natural Rule of Interpretation, to conſider the Vials in ſucceſſive Order, deſcribing the Events of Providence, at proper Intervals, one after another, during the 1260 Years in which this third Period of Prophecy is to continue; ſo that the laſt Plague is to end with the Downfall of this myſtical *Babylon*. Let us then ſee, whether following this Guide, we may not find out ſomething concerning the Times and Contents of theſe Vials, which may give us reaſonable Satisfaction.

This Plague of the firſt Vial, will then be the firſt in Order; and, in Time, this will direct us, I think, to look for it, in the Times next to the Riſe of the Beaſt; and, for its Contents, in the firſt remarkable Puniſhment on the Supporters of this antichriſtian Power.

We have already ſeen, that the Pope receiv'd the temporal Power of *Rome*, together with the Exarchate of *Ravenna*, as the Patrimony of St. *Peter*, about the Year 756, by the Aſſiſtance of *Pepin*, King of *France*.

Charles the Great, Son of *Pepin*, was proclaimed Emperor by the Pope's Means, A. D. 800. This Prince carried the *French* Monarchy to a very large Extent, having *France*, *Germany*, and *Italy*, within the Bounds of his Dominion; in quality of Emperor, he confirmed the Grant of the Exarchate to the Popes, and enlarged the Donation of his Father *Pepin*.

Heiſs Hiſt. de l'Empire, *V.* 1. *p.* 51.

Charles the Great, like another *Conſtantine*, ſeem'd to have laid the Foundation of a great and proſperous Empire for his Family, and a State of great outward Proſperity for the Church.

But it appeared in a very few Years, that notwithſtanding all the Care of *Charles the Great*, and his Son *Lewis*, ſurnamed *the Pious*, that all ſorts of Corruption gained ground, and continually prevail'd both in Church and State. The Worſhip of Saints and Images, the Doctrine of Purgatory, and Maſſes for the Dead, the Doctrine of the Real Preſence, and Adoration of the conſecrated Bread, the Perfection and Merit of a Monaſtic Life, the ſuperſtitious and idolatrous Worſhip founded on theſe Doctrines, became the Sum of Religion. The State of the Church in theſe times, is not unfairly repreſented by a very learned Hiſtorian. *Nimis increvit hoc ſæculo per civiles & bellicas calamitates, indulgentiamque Principum, vitio Cleri, ambitione Pontificum, deſidia Monachorum, fœda corruptio & vere antichriſtiana, in Doctrina, Cultu, Moribus, Regimine.*

Spanheim, Hiſt. Eccl. Sæcul. 9. *c.* 5 *p.* 1343.

The Doctrine of the Pope's Supremacy and Power over the whole Church, was in particular carried to a great Height; great indeed, as repreſented by the *Roman* Writers; in particular, that the Imperial Dignity was conferr'd, and the Tranſlation made of the Empire from the *Greeks* to the *French*, by the proper Authority of the *Roman* Biſhops. So that

Cardinal *Baronius* obſerves, that the Title of the Weſtern Empire was taken from the *Greeks*, by the Pope's Authority, for Hereſy. *Jacuiſſe abſque poſſeſſore, titulum occidentalis imperii, a Græcis ob Hæreſes, auctoritate pontificia, ſublatum.* This Authority is aſſerted to be ſeated in the Pope, and, by Divine Right, in him primarily. *Ex inſita ipſi Romano pontifici, conceſſa divinitus auctoritate, ex poteſtate quæ in ipſo primario reſideat.* Hence the whole Power of the Emperors is ſaid to be wholly from the Grace of God, and of the Apoſtolic See. *Igitur Dei, & apoſtolicæ ſedis gratia, totum hoc eſſe, quod conſecuti ſunt occidentalis orbis imperatores.* More may be ſeen to the ſame Purpoſe in the learned *Spanheim.* SECT. 15. Spanheim, ib. *p.* 1348.

It would be too long to mention the Intrigues by which the Popes endeavoured to weaken the Imperial Power, and render the Emperors odious and contemptible, as a noted *French* Hiſtorian obſerves. "Pope *Gregory* "IV. had a great Hand in the Troubles of the Emperor *Lewis the Pious*, "gave ſecret Encouragement to his Sons, in their unnatural Rebellion, and "to *Ebbo* Archbiſhop of *Rheims*, and the Biſhops of *France*, when they "actually depoſed him at *Compeign*, A. D. 833." *Fevisſe cum (Gregorium Papam) nefario ſtudio, rebellionem filiorum Ludovici, in optimum ac munificum in Romanam eccleſiam principem, demerendo ſibi Lothario, cujus rei non unum documentum eſt. . . . . Nec dubium eſt, quin clam a pontifice inducti fuerint epiſcopi Gallicani, principibus Ebbone Rhemenſi, & Agobardo Lugdunenſi, quum depoſuere imperatorem, apud Compendium diœceſios Sueſſionenſis, Anno* 833. This was ſo fully known, that many of the Clergy of *France* publickly charg'd Pope *Gregory* with it. *Quare idem Gregorius Pontifex, a Franciæ melioribus epiſcopis accuſatus eſt, quod immemor eſſet paſtoralis officii, moderationis, jurisjurandi facti imperatori.* *Du Pin* gives very near the ſame Account with *Spanheim.* Mezeray, *V.* 1. 292. Spanheim, ib. 1354. Ib. 1355. Du Pin Hiſt. de l'Egliſe, *V.* 3. *p.* 9.

A little after this, Pope *John* VIII. aſſumed the Authority of giving the Empire to *Charles the Bald* of *France*, in prejudice to the Rights of *Lewis* of *Germany*, the elder Branch. *Mortuo Ludovico imperatore, in præjudicium Ludovici Germanorum regis, fratris natu majoris, ad Imperii Romani ſceptra provehit, ac coronam imponit, interpretatus ſinccrum beneficium, & jus apoſtolicæ ſedis.* "His Holineſs, ſays a Popiſh Hiſtorian, with the "other Prelates, judging they had more to get by *Charles* than *Lewis*, "gave him the Preference, and crowned him Emperor on *Chriſtmas* Day, "An. 875." But *Charles*, as the ſame Hiſtorian obſerves, obtained this Favour of the Pope, at the Expence of the Rights of his Imperial Crown, and ſovereign Dignity; inſomuch, that of a Superior, which he was before, he became a Sort of Vaſſal. He alſo gave up many of the Rights of the *Gallican* Church, and promiſed by Oath to protect the Pope againſt all Perſons. Spanheim, Ib. 1359. Heiſs, Hiſt. de l'Empire, *V.* 1. 91. Ib. ib. 92.

Theſe ambitious Views, and growing Power of the Biſhops of *Rome*, greatly weaken'd the Government and Authority of that Family, to which it owed its Greatneſs and Support. It proved a painful Sore, and incurable Ulcer, and was in great meaſure the Cauſe of thoſe many Evils, which for ſo long a time afflicted the Inhabitants of the Earth, during the Quarrels and Conteſts between the Succeſſors of *Charles the Great*, which ended at laſt Mezeray, *V.* 1. *p.* 347.

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laſt in their Ruin, carried the Crown of *France* to *Hugh Capet*, and tranſferred the Kingdom to another Family, and the Imperial Dignity to the *Germans*, another Nation, and People; and in theſe Evils, *Italy*, and *Rome* itſelf had their ſhare, according to the righteous Judgments of God.

The Sons of *Lewis the Pious*, among whom his Empire was divided, could no more agree among themſelves after their Father's Death, than they could with him while he was living, their Differences were only to be decided by the Sword. The Battle of *Fontenay*, A. D. 841, was obſtinate and bloody; an hundred thouſand Men were ſlain in Battle: A Blow that ſo weaken'd the Family of *Charles the Great*, that it could never after recover itſelf. *Depuis le Commencement de la Monarchie Françoiſe juſque a ce Temps que j'eſcris*, (ſays a celebrated *French* Hiſtorian) *il ne s'eſt point repandu, tant de ſang François en quelque Journée que c'ait eſté' il y perit cent mille hommes, horrible playe, & que affoiblit ſi fort la maiſon Carlienne, qu' elle ne s'en put jamais remettre. Cædes miſerabilis facta* (ſays another Hiſtorian) *omnes prope Nobilitas Francica, cæſa, pertinaci inter ſe certamine.*

Mezeray, *V.* 1. 314.

Æmilius de rebus geſtis Francorum, 82.

The Emperor *Charles*, ſurnamed *le Groſs*, reunited moſt of the Dominions of *Charles the Great*; he inherited *Germany* from his Father, and upon the Death of his Couſin *Lewis*, ſucceeded him in the Empire of *Italy*, and Kingdom of *France*. He was crown'd Emperor by the Pope, A. D. 880, and received King of *France*, A. D. 884, the *French* paſſing over *Charles the Simple*, as too young for Government. But this Prince was ſoon forſaken by his Subjects, who choſe in his room *Arnold* his Brother's natural Son, about A. D. 887. The Defection was ſo general, that he was reduced to great Miſery and Want; inſomuch, that he had not a Servant to attend him, nor a Penny to buy him Bread; only *Luitprand* Biſhop of *Mentz* had any pity for him, and at laſt kept him from ſtarving. *En ſorte* (ſays *Mezeray*) *qu'il ne luy reſta pas un Valet pour le ſervir, ne un ſeul Denier pour vivre, il n'y eut que Luitperd Eveſque de Mayence, qui en eut pitié & luy donna a manger.*

Mezeray, *V.* 1. 370.

At the Death of this *Charles le Groſs*, the Family of *Charles the Great* was reduced to two Princes, *Arnold* natural Son of *Carloman*, and *Charles* ſurnamed *the Simple*; but there were ſeveral Perſons of great Power deſcended from ſome of the Daughters of *Charles the Great*, as *Eudes* Earl of *Paris*, and Duke of *France*, *Berenger* Duke of *Friuli*, and *Guy* Duke of *Spoleto* in *Italy*. *France* choſe *Eudes* for their King; this occaſioned continual Wars between him and *Charles the Simple*, till the Death of *Eudes*, A. D. 898. But the Differences between *Berenger* and *Guy* in *Italy*, were much longer, and afflicted all *Italy* with great Calamities, in which *Rome* itſelf could not avoid a conſiderable Share. *Hi ſummam ſibi rerum haud malo conſilio aſciſſere nixi, inteſtinis populorum diſcordiis Italiam perturbarunt, ac ſeipſos prorſus una cum eccleſia perdiderunt. Ea tempora in rempublicam inferentes, quibus nulla alia tetriora, ac fœdiora fuiſſe, vel principum nequitia, vel populorum inſania, in tota antiquitate inveniuntur.*

Mezeray, *V.* 1. 371.

Sigonius de Regno Italiæ, *l.* 6. *p.* 139.

It

It is to be obſerv'd, that as the Popes had themſelves a very great hand in exciting theſe Troubles, ſo they had a great Share in them too. *Major pars, licet Berengarii cauſa juſtior eſſet, Pontificis eredo auctoritate impulſa, ad Vidonem ſe contulit.* Sigonius, ib. 140. SECT. 15.

The Quarrel ſoon ſpread itſelf into the *Roman* Church. The Parties of Pope *Formoſus* and *Sergius* raged againſt each other with uncommon Fury; inſomuch, that Pope *Stephen* cauſed the dead Body of *Formoſus* to be dug out of its Grave, and after Condemnation to be thrown into the River *Tyber*; made all his Acts null and void, and took care to make an Emperor of his own Party. *Lambertum vero regem Italiæ, factionis ſuæ partes, exemplo patris ſoventem, inunxit imperatorem.* Sigonius, ib. 144.

It would be endleſs to mention all the Calamities theſe civil Contentions brought upon *Italy*, for near fourſcore Years, till Pope *John* XI. A. D. 960, implored the Aſſiſtance of *Otho the Great*, Emperor of *Germany*, *pro Chriſtianæ religionis, atque Italiæ ſalutis, amore.* Who accordingly came, and put an end to the Troubles of *Italy*; in Acknowledgment of which Service, he received the Imperial Crown from the Pope, A. D. 962. Sigonius, ib. 166.

The forementioned Calamities were great in themſelves, and were alſo an Occaſion of many others; for theſe civil Contentions had greatly weaken'd the Weſtern Empire, ſo that the *Normans* were able to invade and ravage ſeveral Parts of it; eſpecially in *France*, where at laſt they forced a Settlement, and erected a powerful Dominion in *Normandy*, ſo called after their own Name. The Miſchiefs theſe *Norman* Invaſions cauſed in *France*, are not to be mentioned, ſays *Mezeray*, without Horror. Their Deſire of Plunder brought them into the richeſt Provinces, the falſe Zeal for their Religion (they were then Heathens) made them cruel and bloody, eſpecially to Churchmen.—From Sea to Sea there was not a Monaſtery that did not feel their Rage, nor a Town that was not ranſomed, pillaged, or burnt twice or three times; which, ſays our Hiſtorian, made it ſufficiently evident, it was one of God's terrible Plagues. Mezeray, *V.* 1. 319.

On the other hand, the *Saracens* ravaged *Italy*, fixed themſelves at *Tarento*, made Excurſions to the very Gates of *Rome*, and carried off the Riches of the Churches without the Gates of the City. *Saraceni prædæ libidine ſtimulati, ex Africa claſſem Romanis littoribus intulerunt, & procurſu ad urbem facto opimas apoſtolorum Petri & Pauli ſuburbanas Baſilicas, nemine vim propulſante, diripuerunt, ac pretioſis omnibus earum ornamentis ablatis, ipſas etiam Baſilicæ Vaticanæ valvas argenteas aſportarunt.* Sigonius, ib. 120.

About the ſame time the *Hungarians*, then a barbarous and brutal People, broke in upon the *German* Dominions, and plunder'd *Bavaria*, *Swabia*, *Franconia*, and *Saxony*. They afterwards marched into *Italy*, routed *Berenger*, cut his Army to pieces, and often renewed their Incurſions, to the great Terror and Ruin of the Inhabitants of thoſe Countries which they invaded. Mezeray, *V.* 1. 384.

This was the calamitous State of the Weſtern Empire for above an hundred Years from the Death of *Lewis the Pious*, A. D. 840, to the Settlement of the *German* Empire in *Otho the Great*, A. D. 962, and well agrees

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to the Prophetic Deſcription, to the Time and Order of the Prophecies, with reſpect to each other. By the Earth, in the Prophetic Stile of theſe Revelations, is meant the *Roman* Empire, or the Countries, with their Inhabitants, ſubject to its Dominion. The Calamities of theſe Times, as they are related in Hiſtory, may very properly be called a noiſome and grievous Sore, ελκος κακον κ) πονηρον, a painful malignant Ulcer. The Order of the Prophecies ſhews what State of the Empire is meant, that State of it which falls in with the Beginning of the Reign of the Beaſt, or of the third Period of 1260 Years. It may therefore ſufficiently, I think, point out to us on what Earth this firſt Vial was to be poured, on whom this Plague was to fall, what was the Time, and what were the Contents of this Vial.

TEXT.

3 *And the ſecond Angel poured out his Vial on the Sea, and it became as the Blood of a dead Man: and every living Soul died in the Sea.*

PARAPHRASE.

After the Judgments of God ſignified 3 by pouring out the firſt Cup on the Earth, the ſecond Angel obeyed the Command of the Oracle, and poured out his Cup on the Sea. Upon which the Waters of the Sea became as congealed Blood, ſo that no Creature could live in the Sea, but died; to repreſent another great Judgment, the Effect of the Wrath of God upon the Promoters of the great Apoſtacy, and Perſecutors of God's faithful Servants and Witneſſes (*b*).

LET

(*b*) Earth and Sea, in Scripture-Language, are a Deſcription of our habitable World, as Heavens and Earth are of the Univerſe in general; as we have obſerved in the Note on *Chap.* x. 2. As by Earth in the former Vial, we underſtood the Countries, with their Inhabitants, ſubject to the new Weſtern Empire erected in this Period, and owning the Authority of the Beaſt; ſo the Sea will beſt be underſtood of the ſame Perſons, under a different figurative Deſcription. The Difference between the Expreſſions of Earth and Sea, may very probably mean, that the former Judgments were chiefly inflicted on the Inhabitants reſiding in the Inland Provinces of the Weſtern Empire; but that the Judgments of this Vial are chiefly inflicted on ſuch of the Subjects of this Empire, as went out by Sea to foreign Countries, and aboard Fleets, eſpecially on the *Mediterranean Sea*; which is uſed to be ſtiled in Scripture, *the Sea*, and *the great Sea*.

The Sea becoming *as the Blood of a dead Man*, ſo that every living Soul died in the Sea, are Deſcriptions which ſeem to be taken from the Deſcription of the Plagues of *Egypt*; by one of which, *Exod.* vii. 20, 21. *all the Waters were turned into Blood, ſo that all the Fiſh that was in the River died, and there was Blood throughout all the Land of Egypt.*

The general Meaning of theſe figurative Expreſſions, ſeem to point out ſome very great Mortality and Slaughter, ſo that many Perſons ſhall periſh in ſome Undertaking, and loſe their Lives in ſome Expedition, chiefly carried on by Sea. Mr. *Dau-*

SECT. 15. *History of the second Vial.*

LET us follow our Guide in the Order and Series of Prophecy and History, and see whether there are not some very memorable Events in the Series of Providence, which are very properly applicable to this Prophetical Description.

The pouring out of the first Cup, foretelling the Judgments of God on the Successors of *Charles the Great*, and the new-founded Dominion of the Papacy, principally occasioned by the Popes Ambition and Intrigues, has brought us down to the latter End of the Tenth Century. Then the Empire was fixed in *Germany* by *Otho the Great*, and the Kingdom of *France* passed into the third Race, the Family of *Capet*, in which it still remains, about A. D. 987.

Let us observe what was the next memorable Part of History, after these great Revolutions in the Western Empire, and in the Nations which owned the Authority of the *Roman* Popes; the Order and Series of the Prophecies direct us to look there, as the proper Time wherein to find the Contents of this second Vial.

From A. D. 1000 to 1100, the Corruptions of true Religion were greatly increased. A prodigious Superstition spread every where during the eleventh Century, not only among the lower sort, and common People, but among Persons of the first Rank, even Emperors and Princes themselves; pretended Miracles, Apparitions of departed Souls, dreadful Tales of the Pains of Purgatory, improved the People's Superstition, and enriched the Church. Spanheim, 1510.

The Whole of Religion was placed in Penances, Masses, Legacies to redeem Souls from Purgatory, Pilgrimages, especially to the Holy Sepulchre at *Jerusalem*, which ended at last in the Holy War. Spanheim, ib. 1518.

This gave a fair Occasion to the Popes to carry on their ambitious Designs, and enlarge their Authority in Things temporal as well as spiritual; the antichristian Power began now to exert itself above all that is called God, and to claim a Power of chusing and deposing Emperors, and to deprive Princes of all Civil Rights by Excommunication. *Hildebrand* was Pope, by the Name of *Gregory* VII. A. D. 1073, he expresly claimed the Authority of sovereign Judge over all, of deposing Emperors, and absolving Subjects from their Allegiance. He actually used this Power towards the Emperor *Henry* IV. and other Princes of *Europe*. In the Year 1076, he held a Council at *Rome*, of one hundred and ten Bishops, who, after mature Debate, concluded, the Pope had reason to deprive the Emperor of his Crown, absolve the Princes and Members of the Em- Heiss, *V.* 1. 170.

luz observes, from an Expression in the Prophet *Daniel*, *c.* vii. *v.* 2. *That the four Winds of the Heavens strove upon the great Sea*, that hereby is meant a Comprehension of several Kings or Kingdoms in a State of War, fighting against each other to enlarge their Dominions. He applies this Interpretation to our present Prophecy. This Vial has its Effect in War, the Sea being a Symbol of a Multitude in War. He adds, It must be such a War, that all the corrupted Church must be concerned therein; and it must also be on a Religious Account; the corrupted Christians must, as it were, bring it upon themselves.——And that the Men concerned in the Wars predicted, should die therein. *Symb. D. 7. Sea.* Daubuz *on the Place.*

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pire from their Oaths. This Reſolution the Pope put in execution, excommunicated the Emperor and all his Adherents.

Farther, in the Year 1080, he renewed his Excommunication againſt the Emperor, declares he had forfeited the Kingdoms of *Germany* and *Italy*, and all Royal Dignity, forbid all Chriſtians to obey him, gives the Kingdom of *Germany* to *Rodolf*, exhorting all the Princes to take Arms againſt him.

Du Pin Hiſt. de l'Egliſe, *V.* 3. 176.

What Troubles, what unnatural Rebellions, what bloody Wars this moſt extravagant Claim of Power occaſioned, the Hiſtorians of thoſe Times relate at large; they are ſuch as in themſelves might be eſteem'd juſtly a terrible Judgment, for this antichriſtian Apoſtacy.

This Pope *Gregory* had other Differences with almoſt all the other Chriſtian Princes; he threatned to excommunicate *Philip the Firſt* King of *France*, and uſurped a full Authority over the Biſhops, and eccleſiaſtical Affairs of *France* by his Legates; and, in a word, he did all that he could to become the only Sovereign Monarch of the Univerſe: *Enfin, il fit ſon poſſible, pour ſe faire declarer le ſeul Monarque ſouverain de tout l'Univers.* Beſides all theſe Flames which the Ambition of the Popes kindled in the Weſtern Empire itſelf, it was the Occaſion of another moſt remarkable Judgment, which fell grievouſly on the zealous Abettors of Superſtition, and Supporters of the Papal Authority.

Du Pin, ib. 177.

Pope *Urban* II. the next but one to this *Hildebrand*, continued the Quarrel with the Emperor, who ſupported *Clement*, formerly called *Guibert*, as Pope againſt him.

Du Pin, ib. 182.

Pope *Urban* went into *France*, A. D. 1096, and held a Council at *Clermont*; he propoſed, with great Earneſtneſs, to raiſe an Army, which ſhould march into the Holy Land, to recover *Jeruſalem*, and the Sepulchre, out of the Hands of *Mahometans*. *Sacram Hieroſolymorum expeditionem, incredibili ſententiarum gravitate, verborum copia, atque animi ardore ſuaſit.*

Sigonius, *l.* 9. *p.* 234.

It is incredible what Effect ſo romantic a Project had on the Minds of a ſuperſtitious People; they received it for the manifeſt Will of God, and fell in with the Pope's Propoſal with wonderful Zeal. *Poſtquam autem peroravit, univerſi qui aderant, divino quaſi ſpiritu concitati, bellum pro ſepulchro Chriſti recuperando, ingentibus ſtudiis animorum juſſerunt, atque in eo apertam ſe Dei voluntatem ſequi velle, altiſſimis clamoribus reſpondérunt.*

Sigonius, ib.

The Pope, to encourage their Conſtancy in ſuch Reſolution, promiſes free Indulgence for their Sins, to take them into the Church's Protection, both for their Perſons and Fortunes. *Gratias ago Deo maximas*, ſaid the Pope, *quod vos tanta animorum conſenſione atque alacritate arma pro Chriſto Redemptore veſtro ſuſeepturos eſſe oſtenditis; neque tam repentina in tam diverſis gentibus conſpiratio, ſine graviſſimo ipſius eſſe impulſu poteſt. Nos autem ut ſtudia veſtra quoad poſſumus adjuvemus, miſericordia Dei, & beatorum Petri, & Pauli auctoritate confiſi, omnibus qui ad hoc bellum prodierint, omnia pro delictis ſuis piacula, relaxamus, eoſque ſub Eccleſiæ tutelam, & beatorum Petri & Pauli clientelam tanquam veræ obedientiæ filios, ſuſcipimus,*

pimus, & ab omnibus vexationibus corporum, fortunarumque tutos esse sta- Sigonius, ib.
tuimus.

We here evidently see what hand the Pope had in this enthusiastical Expedition; but we should observe there was something deeper than Superstition or Enthusiasm, in this Project of the Popes, which caused so much Effusion of Christian Blood. These Croisades and Voyages beyond Sea, says a judicious Historian of the *Roman* Communion, occasioned the Ruin of many great Men, and a Multitude of common People; but the Popes and Kings had great Advantages from it, to render them absolute. These (the Popes) because they took the Authority of commanding these Expeditions of which they were the Head, they had the Persons and Estates of those who took the Cross, in their Protection. It made the Use of Indulgences and Dispensations more common than before; their Legats had the Management of the Alms and Legacies which were given for these Wars; and it moreover gave the Popes a Pretence to raise the Tenth on the Clergy. In effect, no Policy could have so well served the Pope's Ambition, nor any Means be better suited to render his Authority supreme and absolute. Mezeray, Hist. de France, *V.* 1. 510. Ib. 664.

We have an immediate Instance of the Truth of these Observations. *Clement*, who disputed the Papacy with *Urban*, had possessed himself of *Rome*, but *Urban*, by the Help of those who had listed themselves for this holy War, assaulted *Rome*, and took it, and forced *Clement* to retire. *Eo ardore*, says *Sigonius*, *quo bellum contra Saracenos suaserat, arma paravit, ac propriis multorum, quos ad sacram expeditionem accenderat, auxiliis usus, urbem oppugnavit.* Sigonius, 235.

An incredible Number of Persons soon prepared themselves for this holy War. Pope *Urban* travelled through *Italy*, to raise Money; the People listed themselves so fast in this spiritual Militia, that the Countries seemed to be deserted, and all the Coasts and Havens filled with People setting out on their Voyage to *Asia*. *Ex toto occidente, principes, populique adeo frequentes ierunt, ut crederes, vulgo urbes ab incolis deseri, agrosque incultos, soleque deseri; Urbanus Calabriam, Apuliam, & Siciliam, quas Normanni amici tum ecclesiæ obtinebant, lustravit, atque ingentem pecuniæ summam in commodo ecclesiæ profundendam confecit: Cruce signati diversis itineribus, terra marique ita ut omnes oras, portusque complerent, trajecerunt.* Sigonius, Ib. 235.

This first Expedition is computed to consist of more than three hundred thousand Men. They met with some Success at first. *Godfrey* of *Bouillon* their General had the Honour of receiving the Title of King of *Jerusalem*, having taken it A. D. 1099. yet their Victories were so bloody, that in a very short time there remained no more than 5000 Horse, and 15000 Foot, of that numerous Army. Mezeray, 512. Mezeray, Ib. 513.

Yet the Fire of Enthusiasm still spread thro' the West; another Croisade was raised A. D. 1100. This again consisted of above three hundred thousand more. In this Expedition my Author observes, that not only several great Princes, but moreover many Prelates, and even many great Ladies, Mezeray, Ib. 514.

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dies, resolved to undertake the Voyage. *Et plusieurs Prelats, & quantité des Dames illustres voulurent faire ce Voyage.*

Thus, in about four Years, six hundred thousand Men were sent to perish, through the ambitious Views of the Popes. These Expeditions continued for many Years, with an incredible Effusion of Blood. According to some Authors, there perish'd above two Millions of these Enthusiasts. Others observe, there were hardly any Men left in the West, and almost no Persons seen, but either Infants or Widows.

In fine, about the Year 1190, the Emperor *Frederic*, our King *Richard*, *Philip Augustus* of *France*, and others, made another fruitless and inglorious Expedition; and, after the Loss of the greatest Part of their Armies, were forced to leave what had been so long contended for with so much Bloodshed, in the Hands of the *Mahometans*.

This is a very remarkable Part of History; it falls in exactly with the Order and Series of the Prophecies, and is so memorable a Judgment on the Supporters of the Papal Apostacy, that I shall leave it to the Reader's Judgment, whether it does not give light to the Time and Contents of this second Vial.

TEXT.	*PARAPHRASE.*
4 *And the third Angel poured out his Vial upon the Rivers and Fountains of Waters, and they became Blood.*	After this I beheld the third Angel 4 poured out his Cup full of the Wrath of God, in its Order. This Cup was poured on the Rivers and Fountains of Waters, so that they were changed into Blood. An Emblem of great Bloodshed, the righteous Punishment of those antichristian Powers, for shedding the innocent Blood of God's faithful Servants (*c*).

The

(*c*) It is observable, there is a great Conformity between these three first Vials, and the three first Trumpets, *c.* viii. especially as to the Parts of the World on which these Judgments were to come. In the first Trumpet, Hail and Fire mingled with Blood, were cast upon the Earth; at the Sound of the second Trumpet, a burning Mountain of Fire was cast into the Sea, and the third Part of the Sea became Blood; when the third Angel sounded, a burning Star fell from Heaven upon the third Part of the *Rivers*, and Fountains of Waters. Here the Plagues of the first Vial, in like manner, fall upon the *Earth*; of the second Vial upon the *Sea*; and of this third Vial, upon the *Rivers*, and Fountains of Waters.

We have seen the general Meaning of Rivers and Fountains of Waters, according to the Stile of Prophecy, in the Note on *c.* viii. 10. It may be sufficient just to mention here, that as the Countries belonging to any State are divided into Earth, Sea, and Rivers, so this Distribution of the Kingdom of the Beast, is an Intimation, according to the figurative Stile of Prophecy, that every Part of that Kingdom should,

in

TEXT.

5 *And I heard the Angel of the Waters ſay, Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus.*

6 *For they have ſhed the Blood of Saints and Prophets, and thou haſt given them Blood to drink, for they are worthy.*

PARAPHRASE. SECT. 15.

The Angel who miniſtred in the Execution of this Judgment of God on the Kingdom of the Beaſt, acknowledged the Righteouſneſs of God, and began his Praiſe, ſaying, How does thy Righteouſneſs appear in thy Ways of Providence, O God, who art unchangeable in thy Perfections, and conſtant in thy righteous Adminiſtration of Government, throughout all Ages? How manifeſt haſt thou made it to them who will attentively conſider thy Ways, by this Judgment on the Kingdom of the Beaſt? 5

They have, with a cruel Execution of tyrannical oppreſſive Power, ſhed the Blood of thy Saints and Prophets, and now thou haſt inflicted on them the Pu- 6

in proper Time and Order, receive the Puniſhment due to their Apoſtacy and Wickedneſs.

Dr. *Hammond* obſerves, that there is no Reaſon to affix any new critical Notion, ſingly to either of theſe Expreſſions, but to take them altogether for what was meant by the Land. . . . As when God is deſcribed, *c.* xiv. 7. the Creator of Heaven and Earth, and the Sea, and the Fountains of Water, the latter three are ſet to denote what is elſewhere ordinarily called the Earth, and no more, in oppoſition to Heaven, that is, this inferior terreſtrial Globe, and all in it. According to this Meaning of the Expreſſions, theſe Plagues will chiefly denote ſome Judgments to be inflicted on the Kingdom of the Beaſt, and the more conſiderable Parts of it. It is a judicious Obſervation in general, that we ſhould carefully avoid carrying any figurative Expreſſion of Prophecy too far, which has often loſt the true Meaning in the End.

Probable Reaſons are however alledged for a more particular Application of theſe Expreſſions. Rivers and Fountains of Waters may not unfitly ſignify the original Countries, or Seats of Empire, in diſtinction from the Provinces, as Fountains are the Original of Rivers, which run in one common Collection of Waters into the Sea; and as Waters are neceſſary for Life, ſo when they are infected and become deadly, they are an Emblem of ſuch Judgments as ſhould cut off the very Supports of Life. Finally, the Waters becoming Blood, ſo that God gave them Blood to drink, becauſe they ſhed the Blood of his Saints and Prophets, ſeems further to ſhew, that this Judgment was to conſiſt in much Bloodſhed and Slaughter, as they perſecuted the Martyrs by ſhedding their Blood, they ſhould ſuffer in like manner, and their Blood ſhould be ſhed by each other's Hands, according to the Expreſſions of this Prophecy, *Chap.* xiii. 10. *He that killeth with the Sword, muſt be killed with the Sword*; or, in the Words of the Author of the *Wiſdom* of *Solomon*, concerning the Puniſhment of *Egypt*, *That they might know that wherewithal a Man ſinneth, by the ſame alſo ſhall he be puniſhed*, Chap. xi. 16.

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TEXT.

PARAPHRASE.

niſhment they have ſo juſtly deſerved, and given them Blood to drink by a great Effuſion of their own (*d*).

7 And I heard another out of the Altar ſay, Even ſo, Lord God Almighty, true and righteous are thy Judgments.

This Praiſe of God was continued by another Angel, who ſtood by the Altar, in the Preſence, to expreſs the Conſent of the heavenly Church, to praiſe the Lord God Almighty, and to celebrate his Juſtice and Faithfulneſs in puniſhing the Enemies of Truth and Righteouſneſs, and the Perſecutors of his faithful Servants. 7

WE have ſuppoſed the Judgment of the foregoing Vial, or Cup, to have been the Croiſade or holy War, by which the Ambition of the Popes, and groſs Superſtition of the People, had involved a great Part of the Church and Empire in many grievous Calamities, and many hundred thouſand Lives were ſacrificed to a wild Enthuſiaſm.

Hiſtory of the third Vial.

The Judgments ſignified by this third Vial or Cup, then, according to the Order of the Prophecies, will be the next remarkable Judgment upon the Followers of the Beaſt, which, according to the Order of Time, muſt be about A. D. 1200, for a proportional Number of the 1260 Years of this Period. The Contents of this Vial, or Nature of the Judgments ſignified by it, is ſhedding of Blood, in Recompence for the Blood of the Saints ſhed by Authority of the Beaſt. This Judgment is chiefly to fall on thoſe Parts of the Weſtern Empire, which were the original Seat of the Beaſt's Reſidence and Dominion.

Let us then enquire whether we have not hiſtorical Events in this Period of Time, which very properly anſwer to the Prophetical Deſcriptions, and ſufficiently verify the Truth of this Prediction.

We may obſerve, that the perſecuting Power of Popery was fully eſtabliſhed, and raged with greateſt Fury during this Period of Time. It was in this time they were moſt eminently diſtinguiſhed for ſhedding the Blood of Saints and Prophets.

Du Pin, Hiſt. de l'Egliſe, 3. 318.

The *Albigenſes* became numerous and powerful; they were ſpread through *Languedoc*, *Provence*, *Dauphiné*, and *Arragon*; they were protected by Perſons in power, in particular by *Raymond* Count of *Thouloufe*. Pope *Innocent* III. ſent his Legates to ſuppreſs them, about A. D. 1198. He

(*d*) The Remark of the Biſhop of *Meaux* on theſe Words, deſerves to be taken notice of; They have their Belly full of Blood, of which they are ſo greedy, eſpecially in civil Wars, where each one ſeems to drink the Blood of his Fellow-Citizens.

He gave them Commiſſion not only to preach againſt the *Albigenſes*, but to excite Princes and People to exterminate them by a Croiſade, in which he endeavoured to engage *Philip Auguſtus* then King of *France*, and the great Princes and Lords of his Kingdom. SECT. 15.

Beſides all former Methods of proceeding againſt Hereticks, which one would have thought, were ſevere enough; this Pope *Innocent* III. found out, and eſtabliſhed the new Method of the Inquiſition. Father *Dominick* was made Inquiſitor about A. D. 1216. When he received his Authority from the Pope, he declared that he was reſolved to defend the Doctrines of the Faith, meaning the Corruptions of the *Roman* Church, with the utmoſt Vigour; and that if the ſpiritual and eccleſiaſtical Arms were not ſufficient for this End, it was his fixed Purpoſe to call in Princes to take Arms againſt Hereticks, that the very Memory of them might be deſtroyed. Limborch, Hiſt. Inquiſit. *c.* 10. *p.* 61.

Thus, all the ſevere and bloody Methods of Perſecution were ſet on foot; a vaſt Army of Croſs-bearers was raiſed: *Mezeray* ſays, they were not leſs than five hundred thouſand. They beſieged *Beziers*, took it, and put above 60,000 to the Sword, and proceeded with great Cruelty, till they had ruined the Count *de Thoulouſe*, and given his Eſtate to *Montfort* General of the Croiſade, as a Reward for his Services. Mezeray, *V.* 2. 219.

The ſevereſt Methods of Perſecution were eſtabliſh'd by the famous Council of *Lateran*. The poor *Albigenſes* were every where a Sacrifice to the mercileſs Rage of their Enemies. The chief Zeal of the Church, in thoſe times, conſiſted in putting thoſe they called Hereticks to death in the moſt cruel manner they could invent. Thus they made themſelves worthy of the Judgment, *That God ſhould give them Blood to drink.* Concil. Lateran. *Can.* 3. de Hæreticis. *Can.* 8. de Inquiſitionibus.

And we ſhall find this Part of the Prophecy as fully verified in the Events of Providence as the former.

There had been great Conteſts between the Emperors and Popes for a long time about Inveſtitures, or the Right of preſenting to Biſhopricks and eccleſiaſtical Preferments. The Emperors claimed this Right, as belonging to their Regale, a Royalty belonging to the Crown; on the other hand, the Popes claimed it, as an unqueſtionable Part of the Pontifical Authority. This Contention had occaſioned great Confuſion and Diſturbance at various times; Parties were formed on each ſide, diſtinguiſhed by the Names of *Guelphs* and *Gibellines*: The *Guelphs* were the Papal Party, the *Gibellines* the Imperial.

The Emperor *Frederic* II. was excommunicated A. D. 1227, for not going in Perſon to the holy War. This ſo anger'd the Emperor, that he endeavoured every way to mortify the Pope. He engaged ſeveral of the powerful Noblemen of *Rome* againſt him; ſo that the Pope was forced to leave *Rome*, and retire to *Perugia*. The *Guelph* and *Gibelline* Faction ſtrove in every Place to raiſe their own Party, and to ruin the other; ſo that almoſt all the Cities in *Italy* were in Civil Wars, and the Blood of the Citizens, in almoſt every Place, ſhed by their own Hands. Heiſs Hiſt. de l'Empire, *V.* 1. 270. Heiſs, ib. 271.

However, the Emperor embarked the next Year for the Holy Land, but ſoon found the Pope had ſent him into *Syria*, that he might make war

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againſt him the better in *Italy*. He therefore returned, recovered the Places taken from him by the Pope, ravaged all the Pope's Dominions even to the Gates of *Rome*. In the Year 1237, he beat the Army of the League formed againſt him, after a furious and bloody Battle, and put the General and other chief Officers to death by the Hands of the common Hangman. The Animoſities of the two Parties, the *Guelphs* and *Gibellines*, were ſo outragious, that not only the ſeveral Cities of *Italy* were divided, but particular Houſes and Families, ſo that they gave no quarter to each other.

The Death of the Emperor *Frederic* II. A. D. 1250, left the Empire in great Confuſion. Many pretended to the Imperial Dignity. Theſe Conteſts were ſenſibly felt in *Italy*; ſuch Cities as held of the Empire, either formed themſelves into Commonwealths, or were governed by Princes of their own. Pope *Urban* IV. jealous of the Power of *Manfred*, who had poſſeſſed himſelf of the Kingdoms of *Naples* and *Sicily*, and to recover the Power of the *Guelph* Party, which was almoſt ruined, made an Offer of the Kingdoms of *Naples* and *Sicily* to *Charles* Earl of *Anjou*, Brother to *Lewis* King of *France*, on condition he would bring ſufficient Forces into *Italy*, to ſupport the almoſt ruined Party of the *Guelphs*. *Charles* accepts the Pope's Offer, was crowned by *Clement* IV. on condition to hold thoſe Kingdoms of the Holy See, by Homage, Fealty, and an annual Rent. His Army was joined by the *Guelphs*, defeated *Manfred*'s Army, and ſo got into poſſeſſion of both the *Sicilies*. Upon this, *Conradin* Duke of *Suabia*, Son of the Emperor *Conrad*, and laſt of the Family, was encouraged to enter *Italy* by the *Gibellines*, who were not able to endure the Power of the *Guelphs*, ſo greatly ſtrengthned by the Protection of *Charles*. Both Sides came to a Battle, in which *Conradin* was beaten, and taken Priſoner, with *Frederic* of *Auſtria* who accompanied him, and both had their Heads cut off; ſo that the two great Families of *Suabia* and *Auſtria* became extinct, A. D. 1268. This diſhonourable Execution was by the Pope's Advice, who near his Death gave it for a Maxim, The Life of *Conradin* is the Death of *Charles*. *Conradi vita, Caroli mors; Caroli vita, Conradi mors.*

Heiſs, ib. 2 4.

Heiſs, ib. 291.

Heiſs, ib. 297.

Rodolph of *Hapſburg*, afterwards Emperor, who, by transferring theſe Inheritances into his own Family, raiſed the Grandeur of the preſent Houſe of *Auſtria*, could not be perſuaded to meddle with the Affairs of *Italy*; ſo that the Government of moſt Cities fell into ſeveral Hands, juſt as the contending Parties could prevail over each other.

The Conteſt, upon the Death of *Rodolph*, between his Son *Albert* of *Auſtria*, and *Adolph* of *Naſſau*, kept the Affairs of *Italy* in pretty much the ſame State. The Feuds between the *Guelphs* and *Gibellines* continued and increaſed, *Jamais les deux partis des Guelphs & des Gibellines, ni furent ſi achornez l'un contre l'autre, qu'ils etoient alors.*

Heiſs, ib. 324.

Pope *Boniface* VIII. perſecuted the *Gibellines*, and the Cardinals *Colonna* with great Severity. This more inflamed the Parties againſt each other; ſo that the Pope was taken Priſoner by the *Gibellines*, the Grief of which is ſuppoſed to have haſten'd his End, *Dolore animi confectus periit.*

Platina Boniface. 8. *p.* 231.

Ib. 233.

Pope *Clement* V. a little time after, conſulted his own Safety, and retired with the Cardinals into *France*, where the Court of *Rome* continued for above ſeventy Years, in a ſort of Baniſhment from their own Country and Dominions; in all which time, the *Guelphs* and *Gibellines* made war on each other, and *Rome* was in the greateſt Confuſion. SECT. 15.

The Emperor *Henry* VII. reſolved to aſſert the Rights of the Empire in *Italy*. Pope *Gregory*, on the other hand, by ſecret Practices, raiſed a powerful League againſt him. He engaged the King of *Naples*, the Cities of *Florence*, *Siena*, *Lucca*, *Cremona*, *Padua*, and others, to oppoſe him. The City of *Rome* was in great Diſtraction. The *Colonna's*, at the head of the *Gibellines*, ſeized on the *Lateran*, the Amphitheatre, and other principal Places of the City.

John, Brother of the King of *Naples*, at the Head of the *Guelphs*, poſſeſs'd themſelves of the Capitol, Caſtle St. *Angelo*, the Mole of *Adrian*, and the *Vatican*. *Platina* has repreſented the Diſorders of theſe bloody Civil Wars, as if the *Italians* were in every Place thirſting after each other's Blood, without any bounds to their mutual Rage and Cruelty. *Inteſtina mala quæ quotidie, cum magna hominum cæde, in unaquaque civitate, in quovis parvo etiam caſtello, committebantur, cædebantur cives, necabantur ſenes, allidebantur infantes, nec ullus crudelitatis modus inerat.* Heiſs, ib. 325.

Benedict, or *Bennet* XII. in order to make as many Friends as he could, and keep up an Intereſt in *Italy* againſt the Emperor, publiſhed an Edict, whereby he confirm'd to all Perſons, who had ſeiz'd on the Governments of *Lombardy*, that they ſhould have a juſt Title by that Grant to what they had uſurp'd. *Fece un Decreto, che tutti i Tiranni di Lombardia, poſſedeſſero le Terre, che ſe havevano uſurpate, con giuſto Titulo.* Machiavel, Hiſt. Fioren. *l.* 1. *p.* 30.

Platina farther obſerves, he pretended a Right to make ſuch Grants, becauſe, during the Vacancy of the Empire, all the Power of it reſides in the Pope, who is the only Vicar on Earth of Jeſus Chriſt, the ſupreme King. *Suo jure, (ut ipſe dicebat) tribuit, quod vacante imperio, omnis ejus poteſtas in Pontificem recidat, Jeſu Chriſti, ſupremi regis, unicum in terris vicarium.* Platina Vita Benedict. XII.

The Emperor, on the other hand, not to be outdone by the Pope in Liberality, preſented all who had ſeized on any Part of the Eſtate of the Pope or Church, with a Title to poſſeſs them as their own, by virtue of the Imperial Authority. Machiavel, 16.

Thus were the Parties ſpirited up againſt each other. The Conteſt continued for above an hundred Years, ſpread itſelf throughout all *Italy*; ſo that there was not a City, ſcarce a Village or a Family, in which they did not ſhed each other's Blood in this furious Contention. It would be endleſs to mention Particulars; I ſhall only take notice of one, the Maſſacre in *Sicily*, uſually called, *The Sicilian Veſpers*, A. D. 1282. Pope *Nicholas* had the chief hand in the Plot, and managed the principal Parts of it, though it did not break out till after his Death, as *Mezeray* expreſsly declares. The *French* were murdered throughout the whole Iſland; they maſſacred them at the very Altars; they ripp'd up the Women with Child, Mezeray, *V.* 1. *p.* 674.

and daſhed out the Childrens Brains againſt the Stones; eight thouſand were murdered in two Hours, and they ſpared the Life but of one ſingle Perſon.

When we ſee in Hiſtory ſuch bloody Contentions, for ſo long a time, occaſioned by the Pope's Ambition, to wreſt the Civil Authority of the Emperors out of their Hands, and ſeize on it for themſelves; we have evident Proof of this righteous Judgment of God, that he gave them Blood to drink, as they had ſhed the Blood of his Saints.

We ſee their Ambition proved as bloody and deſtructive to themſelves as to thoſe whom they perſecuted for their Faithfulneſs in the Cauſe of Truth and Righteouſneſs. Here is a remarkable Concurrence of Perſecution on the one hand, and of Puniſhment, by civil Contentions and Blood-ſhed on the other; which are the diſtinguiſhing Marks of this Vial or Cup, as the Time exactly anſwers to the Series and Order of the Prophecies.

TEXT.	*PARAPHRASE.*
8 *And the fourth Angel poured out his Vial upon the Sun, and Power was given unto him to ſcorch Men with Fire.*	I farther beheld in my Viſion, the 8 fourth Angel obeyed the Voice of the Oracle; he poured out his Cup full of the Wrath of God upon the Sun, whereby the Heat of it was ſo violently increaſed, that, like a burning Seaſon, it gave great Uneaſineſs and Pain to the Inhabitants of the Earth.
9 *And Men were ſcorched with great Heat, and blaſphemed the Name of God which had Power over theſe Plagues, and they repented not to give him Glory.*	They were greatly afflicted, as in 9 thoſe violent Heats, which are uſed to burn up the Fruits of the Earth, to produce Scarcity and Famine, with an unhealthful Air, dangerous Diſtempers, great Faintneſs and Pains. Yet theſe Judgments of God one after another, made no Impreſſion on their Hearts, they were ſtill hardned in Wickedneſs; they even blaſphemed the Name of God, who thus juſtly puniſhed them, inſtead of repenting of thoſe Sins which had deſerved theſe Judgments, and ſo juſtly brought them upon them.

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WE may ſtill obſerve a near Reſemblance between the Prophecies of the Vials and Trumpets; on ſounding the fourth Trumpet, a third Part of the Sun was ſmitten; this fourth Angel pours out his Vial upon the Sun; there is however this Difference, that on ſounding the fourth Trumpet the Sun was darkened, and the Day ſhone not, on pouring out the fourth Vial, the Heat of the Sun is ſo increaſed, as to become intolerable and painful.

The Sun, ſays an illuſtrious Interpreter, is put in ſacred Prophecy, for the whole Species and Race of Kings, in the Kingdom or Kingdoms of the World politic, ſhining with regal Power and Glory. "Darkening, ſmiting, "or ſetting of the Sun, is put for the ceaſing of a Kingdom, or for the "Deſolation thereof, proportional to the Darkneſs.——And the ſcorch- "ing Heat of the Sun, for vexatious Wars, Perſecutions and Troubles, "inflicted by the King." *Sir* I. Newton *on* Dan. *l.* 2. *p.* 17. Id. *p.* 18.

Great Troubles are often expreſs'd in Scripture, by burning the Inhabitants of the Earth. *Therefore hath the Curſe devoured the Earth, and they that dwell therein are deſolate; therefore are the Inhabitants of the Earth burned, and few Men left*, Iſa. xxiv. 6. The Elegance and Propriety of the Expreſſion, to *ſcorch Men with the Heat of the Sun*, was well underſtood by the Inhabitants of the hot eaſtern Countries, who well knew what great Miſchiefs hot and burning Seaſons often occaſioned. Our Saviour, when he had uſed the ſame Figure of a ſcorching Sun in the Parable of the Sower, *Mat.* xiii. 6--21. interprets it himſelf, of Tribulation and Perſecution.

I think it is not material to enquire, what particular Effects of a ſcorching Sun are the preciſe Meaning of this Prophecy; whether, for inſtance, Famine, on burning up the Fruits of the Earth, or peſtilential Diſtempers, the Effects of unwholeſome Seaſons; or, more generally, ſome great and painful Affliction, as the Prophet explains a like Expreſſion, *In the City is left Deſolation, and the Gate is ſmitten with Deſtruction*, Iſa. xxiv. 12.

We may underſtand, *this ſcorching Men with Fire, ſo that they were ſcorched with great Heat*, as a Prediction, that the Judgments of God ſhould reach his Enemies in every place; for the Hoſt of Heaven, and Seaſons of the Year ſhould fight againſt them, and ſmite them with Deſtruction, ſo that they ſhould find no room to eſcape.

Let us then ſee whether, in the times which fall in with this Vial, according to the Order of the Prophecies, we ſhall not meet with ſuch hiſtorical Facts, as will fully verify this Prediction. *Hiſtory of the fourth Vial.*

The Time anſwering to the foregoing Vial, brought us down to about the Year 1371, when the Factions were ſo well quieted in *Italy*, that the Popes returned to *Rome*, from their Baniſhment at *Avignon* in *France*. As, in the Stile of Prophecy, the Sun is put for the whole Species or Race of Kings, in the Kingdom or Kingdoms of the World politic, ſo the Popes, as Heads of this political State reſtored to the Seat of their Empire, will be moſt naturally meant by this figurative Repreſentation of the Sun; ſo that the Power given to the Sun to ſcorch Men with Fire, will moſt probably *Sir* I. Newton, *p.* 17.

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bably mean, ſome great and grievous Evils brought upon the Inhabitants of the Earth, by their hot and burning Paſſions of Ambition, Envy, and Covetouſneſs, the Cauſes of many miſchievous Diſorders.

Upon the Death of Pope *Gregory* XI. which happened ſoon after his Return to *Rome*, there followed a great Schiſm, which was the moſt memorable Event, and of greateſt Conſequence in the Hiſtory of thoſe Times.

Du Pin Hiſt. *V.* 3. *p.* 401. *L'Hiſtoire du Schiſme des Papes, eſt le plus conſiderable Evenement de ce Siecle,* ſays the learned *Du Pin*.

The Citizens of *Rome*, in order to fix the Reſidence of the Popes among themſelves for the future, warmly preſs'd the Choice of a *Roman*, at leaſt of an *Italian*; there were but four *Italian* Cardinals among the ſixteen then at *Rome*, the other twelve were *Ultramontains*; ſo there was little Expectation of a Plurality of Votes in favour of an *Italian*. However, the Multitude continually cried out, they would have a *Roman* Pope, and threatened the *French* Cardinals to cut them in Pieces, if they did not chuſe a *Roman*, at leaſt an *Italian*. At length the People broke into the Conclave, and ſeized the Cardinals, continually demanding a *Roman* Pope. Some of the Cardinals Domeſtics having ſaid to them, Have you not the Cardinal of St. *Peter?* Immediately, as if he had been duly elected, they clothed him in the Pontifical Robes, placed him on the Altar, and proceeded to Adoration, notwithſtanding his own Declaration, that he was not Pope. Yet the next Day he cauſed himſelf to be proclaimed Pope, by the Name of *Urban* VI. The Cardinals then publickly owned him, yet privately writ to the King of *France*, and other Chriſtian Princes, that it was a void and null Election, which they did not intend ſhould be acknowledged.

Du Pin, ib. 403.

Urban, truſting likely to his Party at *Rome*, behaved with great Pride and Inſolence, and very much diſobliged the Cardinals. They retired from *Rome* to *Fundi*, there they choſe another Pope. The better to reconcile the Difference between the *French* and *Italians*, they choſe a *German*, *Robert* Cardinal of *Geneva*, who took the Name of *Clement* VII.

Thus a Schiſm began, which continued many Years, and divided the ſeveral Kingdoms and States of *Europe*; ſome ſupporting the Cauſe of *Urban*, others the Intereſts of *Clement*, who left *Italy*, and placed his Reſidence at *Avignon*. *Urban* left his Seat vacant by Death, A. D. 1389. The *Italian* Cardinals proceeded to a new Election, and choſe *Boniface* IX. a *Neapolitan*. In like manner, upon the Death of Pope *Clement*, A. D. 1394, at *Avignon*, the Cardinals of that Party proceeded to another Election, and choſe *Peter Luna* of *Arragon*, who was named *Benedict*. Many Attempts were made to heal this Breach, but all to no Purpoſe; a Renunciation or Ceſſion of both the Popes was propoſed, but that ſuited the Ambition of neither.

Du Pin, ib. 406.

The *Romans*, after the Death of *Boniface* IX. choſe *Innocent* VII. and after him *Gregory* XII. his Succeſſors. The Miſchiefs of theſe Contentions were at laſt thought to want the Remedy of a General Council. A General Council was held at *Piſa*, A. D. 1409. The Council depoſed both

both Popes, *Gregory* and *Benedict*, and chose a new Pope, who took the Name of *Alexander* V. SECT. 15.

One would have thought, this Decision should have ended the Dispute; here was the Determination of a General Council, in which there were 22 Cardinals, 12 Archbishops, 67 Bishops in Person, 85 Deputies, a great Number of Abbots, Proctors of Orders, and Chapters, with 67 Ambassadors of Kings or sovereign Princes. And yet both the Popes found Means to support themselves, and keep up a Party; the one chiefly in *Italy*, the other principally in *Spain*. *Alexander* V. chose by the Council of *Pisa*, was received as Pope by the greater Part of the Nations. Upon his Death, *John* XXIII. was chose in his Place.

There were now three Successors to St. *Peter*, in three Lines of Succession, at the same time. *John* XXIII. appointed a General Council to be held at *Constance*, A. D. 1414. This Council pressed him to resign, and declared he ought to do so, as well as *Gregory* and *Benedict*. *John* did all he could to avoid this ungrateful Proposal, but finding he could not gain his Point in the Council, he retired from it. The Council notwithstanding continued, and cited *John* to appear. Upon his Refusal, they declared him suspended from all Government spiritual and temporal; and, at last, by a decisive Sentence, deposed him. *Gregory* renounced the Papacy, and was confirm'd a Cardinal; but *Benedict* continuing to oppose the Council, was declared contumacious, a Schismatic, and deposed. Du Pin, ib. 439.

The next Business was to chuse a Pope, to whom all would submit, now the former were deposed. The Council unanimously chose *Martin*, *Anno* 1417. This seemed to put an End to a long Schism, and to restore the Peace of the Church. But it soon appear'd, the Ambition of the Popes was restless, and a continual Source of Disorders, and mischievous Contentions.

Pope *Eugene* IV. who succeeded *Martin* V. was greatly displeased with the Council of *Basil*, for maintaining the Authority of Councils to reform the Church both in Head and Members. Therefore, A. D. 1432, he published an Order to dissolve it. The Council could not prevail upon the Pope to revoke the Decree, yet continued to sit notwithstanding. They cited the Pope to appear before them; he was forced at last to revoke the Dissolution, to allow and approve the Continuation, with all that had been done by the Council in that Time; and the Decree of the Council of *Constance* was renewed, for the Confirmation of the Authority of general Councils. Du Pin, ib. 443, 449.

Yet still new Differences arose; the Pope translated the Council from *Basil* to *Ferrara*, and opened a Council there, *January* 10, 1438. Yet many Bishops continue still at *Basil*, and proceeded so far as to depose Pope *Eugene*, and chose another Pope, who was called *Felix* V.

Thus the Schism was renewed by two Popes, each at the Head of a Council. Pope *Eugene* presiding in the Council of *Florence*, to which Place he had translated the Council from *Ferrara*; and Pope *Felix* presiding in the Council of *Basil*; and at the same time *Germany* proposed to call a third General Council, to examine the Rights of the other two. Du Pin, ib. 452.

This

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This Schiſm continued to the Death of *Eugene*, *Anno* 1447, *Felix* then reſigning all his Pretenſions to *Nicholas* V. his Succeſſor.

From this time, (tho' the Schiſm was ended) the Popes were more taken up with the Wars of *Italy*, Enterprizes againſt the *Turks*, aggrandizing their temporal Power, and eſtabliſhing their own Families, than in any Care of Religion; which proved the Occaſion of great Diſorders.

Du Pin, ib. 454.

Alexander VI. was one of the worſt of Men; he diſhonoured his Dignity, ſays *Du Pin*, by Ambition, Avarice, Cruelty, and Debauchery. According to *Mezeray*, he was one of the moſt impious and vicious of Men; and if there was any one who exceeded him in abominable Crimes, it was his own Baſtard Son *Cæſar Borgia*.

Mezeray.

The Diſorders and Calamities occaſioned by theſe Contentions, which the Ambition, Tyranny, and Cruelty of the Popes were the ſole Cauſe of, appear every where in the Hiſtory of theſe Times; Neighbour Princes and Nations were divided by their Quarrels, and they ſet the whole World about them in a Flame, by the Fire of their Contentions; all the principal Wars and Quarrels of this Age had their Riſe from the ambitious Projects of the Popes.

This was the chief Spring of thoſe long and bloody Wars about the Kingdoms of *Naples* and *Sicily:* Pope *Urban*, to revenge himſelf of *Jane* Queen of *Naples*, offered the Inveſtiture of that Kingdom to *Charles* of *Durazzo*, and perſuaded him to attempt to dethrone her, tho' he was greatly obliged to her, and even deſigned by her for her Succeſſor. This ungrateful Attempt, at the Pope's Sollicitation, made the Queen change her Mind, and adopt *Lewis* Duke of *Anjou* for her Heir. *Charles* of *Durazzo* was crowned in *Rome*, *Anno* 1380, took *Naples* without Reſiſtance, and put Queen *Jane* to Death, together with her Huſband *Otho* of *Brunſwick*.

Mezeray, ib.

Upon this Succeſs of *Charles*, the Duke of *Anjou* was ſomewhat in doubt, whether he ſhould purſue his Claim; but Pope *Clement*, who had no other Way to depoſe *Urban*, uſed all Endeavours to preſs him to it, that it ſeem'd, ſays *Mezeray*, he valued not the Ruin of the Church both in Temporals and Spirituals, if he could but eſtabliſh himſelf. *Qu'il ſembloit qu'il ne lui importoit pas, de la ruine de l'Egliſe, au temporel, & au ſpirituel, pourvu qu'l put procurer ſon eſtabliſſement.*

As theſe Wars began, ſo they were kept alive by the Intrigues of the Popes, for above an hundred Years, in which *France*, *Spain*, and *Germany* had their Share, as well as *Italy*.

But theſe Evils, great as they were, were not the only Miſchiefs the Ambition and Contentions of the Popes cauſed in theſe Times.

The Council of *Conſtance* proſecuted *John Haſs*, and *Jerome* of *Prague*, with great Severity, and a diſhonourable Breach of Faith; they were both burned by Order of the Council, notwithſtanding the Emperor's Safe-Conduct. Such an unjuſt and perfidious Declaration, *That Faith was not to be kept with Hereticks*, quite enraged the *Bohemians*. The Emperor *Sigiſmund*, who ſucceeded his Brother *Wenceſlaus* in that Kingdom, was fain to uſe the Army he deſign'd againſt the *Turks*, to quiet the *Bohemians*.

Heiſs, *V.* 1. 375.

The Pope ſent a Legate to raiſe a Croiſade againſt them. There were many leſſer Skirmiſhes and Battles with the *Huſſite* General *Ziſca*. At length an Army of forty thouſand Horſe, and as many Foot, was ſent againſt them, *An.* 1431, with the Pope's Legate, and many Princes of *Germany*, at the Head of it. This great Army was defeated by the *Bohemians*; and they were not at laſt ſubdued but with great Difficulty, and by Reaſon of Differences among themſelves, which were raiſed and managed by the Pope's Agents, to weaken and deſtroy them. SECT. 15.

Nor were theſe all the fatal Conſequences of theſe ambitious Contentions of the Popes; they cauſed a Schiſm between the *Greek* and *Latin* Churches, and a War between the Chriſtians of the Eaſtern and Weſtern Empires, which greatly weaken'd the Chriſtian Intereſt againſt their common Enemies, the *Mahometan Turks*. They kept up continual Quarrels among the Chriſtian Princes, which the *Turks*, who were watching all Opportunities, knew how to improve. *Mahomet* made great Advances in *Europe*; and, A. D. 1453, put an End to the Eaſtern Empire, by taking the City of *Conſtantinople*, which has continued to be the Seat and Capital of the *Turkiſh* Empire ever ſince. He ſoon paſſed over into *Italy*, took *Otranto*, left a Garriſon in it; and nothing ſeems to have ſaved *Italy* from the greateſt Danger, but the Death of *Mahomet*, and a Diſpute between his Sons about the Succeſſion; for *Mahomet* was eagerly bent on taking old *Rome*, as he had already taken new *Rome*, or *Conſtantinople*. But the Providence of God cut off his Power, and put an End to all his Deſigns with his Life.

If now we conſider the Events of Providence in this Period, not only in a few particular Inſtances, but in the general Hiſtory, and State of the Chriſtian World, in the miſchievous Effects which the Ambition and Contentions of the Popes cauſed every where, do they not very fully and properly anſwer the Prophetic Deſcription?

The many Evils cauſed by the hot and furious Zealots for the Pope's ambitious Views, were fitly repreſented by an hot and intemperate Seaſon, whereby Men were ſcorched with great Heat.

Some Interpreters carry the Meaning of theſe Expreſſions yet farther, and conceive they are to be underſtood in a literal Senſe alſo, for intemperately hot and burning Seaſons, which ſhould deſtroy the Fruits of the Earth, occaſion Famine and peſtilential Diſtempers; and it is certain, in the Hiſtory of this Period, that the Prophecy is fully verified in this Meaning too. Not to enter into a particular Detail of the numerous Inſtances the Hiſtory of this Period furniſhes us with, there is one ſo remarkable above others, and which falls out at a time ſo proper to cloſe this Period, that I think it deſerves particular Notice.

A new kind of Diſeaſe invaded *Germany* this Year, A. D. 1529, ſays a very judicious Hiſtorian: "Men being taken with a peſtilential Sweat-"ing, either died in twenty-four Hours; or if they ſweated out the Poi-"ſon, they recovered by Degrees their Health again: But before any Re-"medy could be found for it, many thouſands periſhed. This Diſtem-"per, in a very ſhort time, ſpread itſelf from the Ocean all over *Ger-*

" *many*; and, with incredible Celerity, like a *Fire*, raged far and near. " It is commonly called, *The ſweating Sickneſs of England*; for, in the " firſt Year of the Reign of *Henry* VI. of *England*, which was in the " Year of our Lord 1486, the ſame Plague infeſted that Country: And " becauſe there was no Remedy known for ſuch a new Diſtemper, it " ſwept away a vaſt Number of People. At this time alſo there was a " great Scarcity of Corn and Wine; ſo that all the Judgments wherewith " God, in his Anger, uſes to puniſh an unthankful People, as the Sword, " Peſtilence, and Famine, fell upon *Germany* at one and the ſame " time."

Sleidan, Hiſt. Refor. *l.* 6. *p.* 121.

It appears this was a *new Diſtemper*, and but lately known, yet it was not the firſt time this Period or Age was puniſh'd with it: " There was a " ſweating Sickneſs about eleven Years before, (*An.* 1517.) being of that " Malignity, that it killed in the ſpace of three Hours; many Perſons of " Quality died of it: It was ſo mortal among the vulgar Sort, that " in ſome Towns it took away half the People, in others the third " Part."

Ld. Herbert, Hiſt. Hen. VIII. *p.* 69.

About thirty Years before this, *viz.* the Beginning of the Reign of *Henry* VII. " there reigned in the City, and other Parts of the Kingdom, " a Diſeaſe, ſays the Lord *Bacon*, then *new*, which, of the Accidents " and Manner thereof, they called *the ſweating Sickneſs*; it was conceived " to proceed from a Malignity in the Conſtitution of the Air, and infinite " Perſons died ſuddenly of it, before the Manner of the Cure and Atten- " dance was known."

Ld. Bacon, Hiſt. Hen. VII. *p.* 9.

Here we ſee a new peſtilential Diſtemper returning three Times in the ſpace of about forty Years, and the laſt time not confined to a particular Country, but ſpreading itſelf thro' moſt Parts of *Europe*.

I cannot leave this Part of Hiſtory, without the Account a *French* Hiſtorian gives us of it in his own Country; as, I think, it greatly illuſtrates the Propriety and Elegance of the Prophetic Deſcription.

" From the End of the Year 1528, to the Beginning of the Year " 1534, ſays the Hiſtorian, Heaven was ſo angry with *France*, that there " was a continual Diſorder of the Seaſons, or rather *Summer alone* had " taken all their Places; ſo that for five Years there was not two Days of " Froſt together. This intemperate Heat enervated Nature, if I may " ſo expreſs it, and made it impotent; it brought nothing to Maturity, " the Trees bloſſomed immediately after the Fruit, Corn did not increaſe " in the Ground for Want of Water; there was ſuch a Quantity of Ver- " min, as eat up the young Shoots; the Harveſt did not produce ſufficient " for the next Year's Seed. This Scarcity cauſed an univerſal Famine; " after which there appeared a Diſtemper called *Trouſſegaland*, and then a " furious Peſtilence; by which three Plagues, above a Quarter Part of " Mankind was carried away."

Mezeray, Hiſt. *V.* 2. *T.* 4. *p.* 570.

Thus literally, as well as in a figurative Meaning, there was Power given unto the Sun, to ſcorch Men in this Period.

What

What little Effect theſe Judgments of God had on the World for their Reformation, to abate their Enmity to the Truth, or Cruelty to the faithful Profeſſors of it, we may learn from the infamous Conduct of the Council of *Conſtance*, which, in open Violation of the publick Faith, burn'd *John Huſs*, and *Jerome* of *Prague*; and gave a public Sanction to that ſcandalous Doctrine, *That Faith is not to be kept with Heretics*: And we ſhall have yet farther Inſtances of it in the following Periods of Prophecy and Hiſtory. SECT. 15.

TEXT.

10 *And the fifth Angel poured out his Vial upon the Seat of the Beaſt; and his Kingdom was full of Darkneſs, and they gnawed their Tongues for Pain.*

11 *And blaſphemed the God of Heaven, becauſe of their Pains and their Sores, and repented not of their Deeds.*

PARAPHRASE.

I farther beheld in my Viſion, that 10
the fifth Angel poured out his Cup in his Order; in which Period the Wrath of God was more remarkably to affect the Seat, or Throne, and Kingdom of the Beaſt. The Extent, Authority, and Power of his Antichriſtian Empire were to be greatly obſcured, and the Influence of his Government much diminiſhed; ſo that they bit their Tongues for Vexation, as Perſons full of Anguiſh and Rage.

Yet ſtill theſe Judgments had no Effect 11
to reform theſe Enemies to the Truth and Purity of the Chriſtian Faith and Religion; they rather blaſphemed the ſupreme Governour of the World, by accuſing his Providence, on account of the Evils which came upon them, but had no Thoughts of Repentance for thoſe evil Actions, the true Reaſon why they were puniſhed.

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THIS Vial or Cup is poured out on the Throne of the Beaſt, ſo the Word is in the Original. In the Scripture-Language, Throne, Kingdom, Government, Authority, Dominion, and Power, are of like Signification; to *tranſlate the Kingdom from the Houſe of Saul, and to ſet up the Throne of David over Iſrael*, is to take the Authority and Power of Government from the one, and give it to the other, 2 *Sam.* iii. 10. to *eſtabliſh the Throne*, is to confirm the kingly Power and Authority, as God promiſed *David*, and *thine Houſe and this Kingdom ſhall be eſtabliſhed for ever before thee, thy Throne ſhall be eſtabliſhed for ever*, 2 *Sam.* vii. 16. An Enlargement of the Throne, ſignifies an Increaſe of Dominion and Power, as when *Solomon was ſet on the Throne of the Kingdom*, the Court congratulated *David*, and wiſhed Proſperity to the new King, in theſe Words: *God make the Name of Solomon better than thy Name, and make his Throne greater than thy Throne*, 1 Kings i. 47.

The Throne then of the Beaſt, which our Tranſlation has render'd his Seat, ſeems plainly to mean his Authority and Power, rather than the City or Seat of his Reſidence. For the Prophetic Language puts a Throne to ſignify, not the Seat of a Kingdom, but its Power and Authority. And ſo this very Prophecy explains it; this Angel poured out his Vial on the *Seat of the Beaſt, and his Kingdom was full of Darkneſs.*

Darkneſs is an Emblem of Affliction; a Kingdom full of Darkneſs will then naturally ſignify a great Diminution of Power, and Decay of Authority: So that the diſtinguiſhing Puniſhment of the Beaſt in this Period, that his Kindgdom ſhall be full of Darkneſs, will moſt properly mean ſome great and ſucceſsful Oppoſition to the Papal Power and Authority, which ſhall much weaken and leſſen it, and give ſuch Uneaſineſs to the Supporters of it, as ſhall drive them into a Rage, and make them bite their own Tongues, as it were, for Anger and Vexation.

Hiſtory of the fifth Vial.

Let us ſee then, how this Prophetic Deſcription is anſwered by the Events of Providence, in the Times which fall in with this Period of Prophecy.

The laſt Vial brought us ſomewhat beyond the Year 1500. We ſhall eaſily perceive the moſt memorable Events of Hiſtory which next followed in Order of Time, were thoſe which prepared the Way for the Proteſtant Reformation, and at laſt fixed and ſettled it in many conſiderable Kingdoms and States of *Europe*.

The Power and Authority of the Popes was attacked with Succeſs; entire Nations were cut off from the Kingdom of the Beaſt. A very conſiderable Part of thoſe who had been long ſubject to his Authority, renounced it, and have continued freed from it to this Day. Even the Nations which ſtill profeſs Obedience to the Pope, have greatly abridged and reſtrained his Power. They have learn'd to oppoſe his extravagant Claims, and have rendered impracticable any ambitious Views of a ſupreme unlimited Authority in Temporals and Spirituals, which the Popes had often aimed at, and at ſome Conjunctures had a fair Proſpect of eſtabliſhing.

The

The Care of a wiſe and good Providence did not permit the Kingdom of the Beaſt to riſe to ſuch a Degree of Power, or even by the moſt cruel Exerciſe of the Power it had attained, to ſuppreſs altogether the Cauſe of Truth and Chriſtian Liberty. The Blood of the Martyrs, inſtead of deſtroying their Cauſe, helped to promote it; many were juſtly diſpleaſed with ſo cruel Uſage of good Men, pitied them for their Sufferings, and began to have more favourable Thoughts of their Opinions. The Corruptions of Popery grew daily more viſible to the World; the ſcandalous Uſe Pope *Leo* X. made of Indulgences, to raiſe Money every where by them, provok'd *Martin Luther* to preach againſt them. This ſo nearly touched the Power and Intereſt of the Pope, that he reſolved to put a ſtop to all ſuch Diſputes, ſo dangerous to his Authority. He ſolemnly condemns the Doctrine of *Luther*, and engages the Emperor *Charles* V. to ſee his Bull put in execution. *Luther*, under the Protection of the Elector of *Saxony*, not only continued to maintain his firſt Doctrines, but openly declared himſelf farther againſt other Corruptions of the *Roman* Church; in which he was followed by many Princes and Cities of the Empire. The Doctrines of the Reformation ſpread ſo faſt, and were propagated in ſo many Places, that it was judged neceſſary to call a General Council, as the only effectual Means to put an end to thoſe Differences. So a Council was appointed to meet at *Trent*, A. D. 1542, which, after many Suſpenſions and Intermiſſions, ended at laſt, A. D. 1563. SECT. 15.

This Council was ſo artfully managed by the Popes, and ended ſo much to their advantage, ſo fully confirmed their Corruptions, and condemned all Doctrines tending to a Reformation, that it was unanimouſly rejected by all who maintained the Neceſſity of a Reformation. Inſtead of proving an effectual Remedy to reſtore Peace, it greatly exaſperated Mens Tempers; for, by the Decrees paſſed in the Council of *Trent*, all Hopes of Reunion or Accommodation were entirely cut off. The Kingdoms of *England*, *Scotland*, and *Ireland*, the Northern Kingdoms of *Sweden* and *Denmark*, many States of the Empire, and Cantons of *Switzerland*, and great Numbers in *France*, *Hungary*, and *Bohemia*, firmly adhered to the Reformation, ſeparated from the *Roman* Communion, and abſolutely renounced the Papal Authority.

The Popes, who were accuſtomed to uſe other Arms beſides ſpiritual, engaged the Houſe of *Auſtria*, and ſeveral Princes, by all poſſible means, to ſuppreſs the *Northern Hereſy*, as they ſtiled the Reformation; and left no Methods they could think of untried, by which they could hope to ruin it. So that Wars, Invaſions, Aſſaſſinations, Maſſacres, are the principal Parts of the Hiſtory of theſe Times, for above an hundred Years. We need but juſt mention the many bloody Wars in *Germany*, in which *Charles* V. was endeavouring to deſtroy the Liberties of the Empire, with the Proteſtant Reformation, the many Civil Wars in *France*, the long Wars between *Spain* and the *United Provinces*, the *Spaniſh Invaſion* of our own Kingdom, the Maſſacre of *Paris*, the Powder-Plot in *England*, the many Attempts againſt the Life of Queen *Elizabeth*, the actual Aſſaſſinations of *Henry* III. and *Henry* IV. Kings of *France*, and of the

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Prince of *Orange*, Founder of the *Dutch* Commonwealth ; all which are recited at large in every Hiſtory, and recorded as the moſt memorable Events of thoſe Times.

Yet the ſame Hiſtories alſo ſhew us, that all theſe Attempts in aid of the Pope's Authority, fail'd of Succeſs. Several Kingdoms maintain'd the Reformation againſt all Oppoſition, and by full Authority of the ſupreme Civil Powers, annulled and made void the uſurped Authority of the Popes ; in many Countries where yet the Government continued in Obedience to the Pope, as ſupreme Head of the Church, the free Poſſeſſion and Exerciſe of the Proteſtant Religion was tolerated and indulged.

At length, after many and great Struggles, the chief Defenders of the Pope's Cauſe were brought to confirm and ratify the Peace and Liberty of the Proteſtant States. The Treaties of *Weſtphalia*, A. D. 1648, are well called the Baſis of the Religious Liberty of the Empire. The Treaty of *Oſnabruck*, between the Emperor and *Sweden*, *Art.* v. and the Treaty of *Munſter*, between the Emperor and *France*, *Art.* xxxiii. confirmed the Proteſtant States in their Religion, and quieted them in their Poſſeſſions in the moſt ſolemn and authentic manner ; and what deſerves Obſervation, notwithſtanding the public and vigorous Proteſtations of the Pope to the contrary. Pope *Innocent* X. had vehemently oppoſed theſe Treaties in their Progreſs, and no ſooner were they concluded and ratified, but he ſolemnly proteſted againſt them, as highly prejudicial to the Catholic Religion, and Holy See. He declared them null and void, and freed all Perſons from any Obligations to keep them, though they had ſworn to the Obſervation of them. *Nous de notre propre Movement, & de notre certaine Science, & meure Deliberation, & de la Plenitude de la Puiſſance Eccleſiaſtique, diſons & declarons par ces meſmes preſentes, que les dits Articles—— ont eté de droit, ſont, & ſeront perpetuellement, nuls, vains, invalides, iniques, injuſtes, condamnez, reprouvez, frivoles, ſans Force & Effet, & que Perſonne n'eſt tenu de les obſerver, ou aucun d'iceux, encore qu'ils ſoient fortifiez par un Serment.*

Heiſs, *V.* 4. 146. *Art.* 5. Ib. *p.* 87. *Art.* 33.

Proteſtation du Pope, ib. 236.

The great Oppoſition made by the Pope to theſe Treaties, while they were negotiating, gave the contracting Powers reaſon to apprehend ſome ſuch Proteſtation at the Concluſion of them. It was therefore inſerted in the Treaty itſelf, that theſe Articles ſhould be obſerved, any Declaration made or to be made to the contrary notwithſtanding. *Sans s'arreter a la Contradiction, ou Proteſtation, fait par qui ce ſoit, eccleſiaſtique ou ſeculier, ſoit au dedans ſoit au dehors de l'Empire, en quelque Tems que ce puiſſe etre, toutes les quelles Oppoſitions ſont declarées nulles, & de nul Effet, en Virtu des preſentes.*

Traité d'Oſnabruck, ib. *p.* 147.

It is well known, theſe Treaties of *Munſter* and *Oſnabruck*, have continued an eſſential Part of the Conſtitution of the Empire ever ſince ; they are generally made the Baſis of all ſubſequent Treaties, and have very frequently been confirmed by them.

Thus the Reformation proved a great Blow to the Authority of the Popes ; many Nations withdrew altogether from his Obedience, and ſuch as remained to own him Head of the Church, yet evidently ſhewed much

leſs regard to his Authority than before; and, on ſome greater Occaſions, plainly appeared both to oppoſe it, and treat it with Contempt. As this is a very remarkable Event of Providence in itſelf, it every way anſwers the Prophetic Deſcription of this Period, That the fifth Angel poured out his Vial upon the Seat or Throne of the Beaſt, and his Kingdom was full of Darkneſs. SECT. 15.

TEXT.

12 *And the ſixth Angel poured out his Vial upon the great River Euphrates, and the Water thereof was dried up, that the Way of the Kings of the Eaſt might be prepared.*

PARAPHRASE.

The ſixth Angel poured out his Cup alſo in his Order, immediately after the foregoing. The Puniſhment figuratively repreſented by it, was drying up the River *Euphrates*, ſo famous as a Boundary againſt the Invaſions of the Eaſtern Nations, that they might have an eaſy Paſſage to invade their Neighbours; ſignifying, a Way ſhould be prepared for the Enemies of this antichriſtian Kingdom, to break in upon it (*e*). 12

I

(*e*) The antichriſtian Kingdom of the Beaſt is deſcribed all along in Expreſſions taken from the antient Prophets. It has therefore in prophetic Stile, its Barrier called *Euphrates*, in alluſion to that River ſo memorable in the Hiſtory of the *Aſſyrian* and *Babylonian* Empires, and ſo often repreſented in Scripture, the Frontier and Boundary of the Holy Land; great Rivers, ſuch as was *Euphrates*, being uſually both Boundaries and Barriers: ſo that to dry up a River, or the Waters of it, that the Kings on the other ſide may paſs over it, is a very natural Figure to expreſs the Invaſion of one Kingdom by another, and that the uſual Boundary or Barrier is not ſufficient to prevent an Invaſion, or to keep the Nations on each ſide within their own Bounds.

The Kings of the Eaſt, in the Language of Scripture, were ſuch as reigned to the Eaſtward of *Judæa*, or on the Eaſt-ſide of the River *Euphrates*. Theſe were in their Order, the *Aſſyrian*, *Babylonian*, and *Perſian*, who all were to paſs the River *Euphrates*, when they invaded *Judæa*. So that the Expreſſion of drying up the Water of the River, that the Way of the Kings of the Eaſt might be prepared, will very properly ſignify ſuch Kingdoms or Empires as ſhall border on the Kingdom of the Beaſt, eſpecially to the Eaſt, or to the Eaſtward of the Boundaries, and Barrier of his Dominions.

Some Interpreters conſider this Expreſſion as a more particular Alluſion to the memorable taking of *Babylon* by *Cyrus*; for *Cyrus* took the City by night, having firſt dried up the Stream of the River *Euphrates*, which ran thro' the City, by turning the Channel into a Lake, according to the Account given both by *Herodotus* and *Xenophon*, as well as by the Scriptures, as Dr. *Prideaux* obſerves. Prideaux Connect. *p.* 1. *l.* 2. An. ant. Chr. 539.

The *Turks* are originally an Eaſtern People; their Dominions are the Eaſtern Boundaries of the Pope's Territories, eſpecially as *Naples* and *Sicily* are accounted Fiefs of the *Roman* See. They may then be intended by the Kings of the Eaſt, and the River *Euphrates* may ſignify the *Adriatic Sea*, or Gulph of *Venice*, which is the Eaſtern

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TEXT.

13 *And I ſaw three unclean Spirits, like Frogs, come out of the Mouth of the Dragon, and out of the Mouth of the Beaſt, and out of the Mouth of the falſe Prophet.*

PARAPHRASE.

I farther ſaw in my prophetic Viſion, another figurative Repreſentation, as if the Dragon, or Emblem of the Devil and the Beaſt, the Emblem of this antichriſtian Power, and the falſe Prophet, the Emblem of thoſe, who, by falſe Doctrines, and all the Arts of Deceit, endeavoured to ſupport and propa-

Eaſtern Boundary of the Pope's Dominions, even of the Exarchate of *Ravenna*, which is moſt properly the Patrimony of St. *Peter*, in the Stile of the *Roman* Court. As this ſixth Vial or Cup is to be anſwered by ſome hiſtorical Event, after the preceeding Weakening of the Papal Power by the Proteſtant Reformation, it ſeems probable this Prophecy is not yet accompliſhed, I ſhall not therefore attempt to apply any particular Hiſtory to it, but ſhall leave a fuller Explication of it to future Times, and ſhall only make theſe general Remarks upon it.

Firſt, that it ſeems to intend ſome farther Judgment on the Pope's Kingdom, and moſt likely by ſome Invaſion of his Dominions, as it is pouring out a Vial or Cup full of the Wrath of God, it muſt, I think, be underſtood of ſome Puniſhment inflicted on the Beaſt's Kingdom, as all the former Vials were; and as it is preparing a Way for the Kings of the Eaſt, it moſt likely means ſome Puniſhment to be inflicted by an Invaſion from ſome Empire or Kingdom on its Eaſtern Boundary.

Secondly, this Judgment moſt probably means ſome Deſcent of the *Turks*, who are now the Eaſtern Neighbours of *Italy*, and may ſome time or other have an Opportunity, as they always have an Inclination, to break in upon a Country that lies ſo near, and is ſo inviting; or if any other Nation ſhould become the Eaſtern Neighbour of *Italy*, even the Empire itſelf might not ſpare the *Roman* Territories, the better to ſupport its own Pretenſions and Claims on the other Kingdoms and States of that fine Country. But this I propoſe only as a probable Conjecture.

Yet I may obſerve, that I apprehend the Order and Series of theſe Prophecies will not admit the Interpretation of ſome Authors, who underſtand it of the Conqueſt of the Eaſtern Empire, by the Taking of *Conſtantinople*. This would greatly confound the Periods, and throw the Prophecies out of all Order. This Period muſt, according to the Series of the Vials, fall in, I think, within ſome time between the Years 1700 and 1900.

Beſides, the Conqueſt of the *Eaſtern Empire* will not, as I apprehend, anſwer a particular Judgment on the Papal Power and Kingdom, which ſeems to be the plain and direct Intention of the Prophecy itſelf; ſo that, without ſaying what in particular, we may probably conjecture, it will be ſome future Judgment on the Papal Power, by ſome future Invaſion of the Pope's Dominions from the Eaſt. Tho' it is proper to acquaint the Reader farther, that ſome learned Men underſtand a figurative *Euphrates*, ſome Obſtacles that ſtopped the Princes of *Europe* from attacking directly the Church-Empire, eſpecially in its Eccleſiaſtical Capacities; that this *Euphrates* will be dried up, or theſe Obſtacles removed, when the Terror formerly ariſing from the Bulls, Edicts, and Cenſures of *Rome*, ſhall be ſhaken off, and the neighbouring Princes and States ſhall attack the Popes themſelves; if they ſhall either excite their Subjects to Rebellion, or diſturb them in their Government: Or even, if they ſhall refuſe what their powerful Neighbours require and demand of them, of which we have ſome eminent Inſtances in the chief *Roman* Catholic Powers, *Spain* and *Portugal* themſelves not excepted.

gate

TEXT. *PARAPHRASE.* SECT. 15.

gate theſe antichriſtian Corruptions, ſent forth unclean Spirits reſembling Frogs; each of them one (*f*).

14 *For they are the Spirits of Devils working Miracles, which go forth to the Kings of the Earth, and of the whole World, to gather them to the Battle of that great Day of God Almighty.*

Theſe three unclean Spirits were a Repreſentation of Perſons who had the bad Qualities of Demons, or Devils, fully poſſeſſed with their bad Temper, and engaged to oppoſe the Truth and Power of Religion, by all the deceitful Arts of Error and falſe Reaſoning, by impoſing upon the Weak and Credulous, by Pretences to wondrous and miraculous Works. Theſe were employed to uſe all their evil Arts and wicked Policy, to excite the Princes and great Men of the World, to unite more firmly againſt Truth and Righteouſneſs, the Cauſe of God and Religion, and to make a new Effort to eſtabliſh Error and Corruption. 14

15 *Behold I come as a Thief: Bleſſed is he that watcheth, and keepeth his Garments, leſt he walk naked, and they ſee his Shame.*

When it was thus foretold, that theſe evil Agents would manage with great Art and Addreſs, in ſupport of their bad Cauſe, the Spirit of Wiſdom added an uſeful Caution, that the faithful Servants of God ſhould uſe great Care to preſerve themſelves from being deceived, they ſhould remember the Warning of Chriſt their Lord, that his Coming would be with Surprize, as when Thieves come unexpectedly in the Night. Let all then 15

(*f*) This is the firſt time in which the falſe Prophet is mentioned. It is obſervable, he is always mentioned together with the Devil and Beaſt, as one of the three principal Enemies of pure Religion; he is referred to, as if a known Character taken notice of before; he is repreſented as one who wrought Miracles before the Beaſt, (*c.* xix. 20.) Now, in the Deſcription of the Enemies of true Religion, (*c.* xiii.) we have expreſs mention of three Chiefs; the Devil, the firſt Beaſt, that roſe out of the Earth; the ſecond Beaſt, that roſe out of the Sea: This ſecond Beaſt *was to do great Wonders, to cauſe them that dwell on the Earth, to worſhip the firſt Beaſt.* This agrees ſo exactly with the Character of the falſe Prophet here, that I think we may conſider it as a different Title of the ſecond Beaſt. For the Meaning of which, *vide* Notes on *c.* xiii. 12.

TEXT.

PARAPHRASE.

who would faithfully perſevere, watch over themſelves, to maintain their Purity and Integrity, leſt when Chriſt ſhall come, they be expoſed to Shame and Diſgrace, without any Covering for their Sin and Folly.

16 *And he gathered them together into a Place, called in the Hebrew Tongue, Armageddon.*

For Satan, by theſe evil ſeducing Spirits, ſhall gather many of all Ranks of Men, into a Place where they ſhall be deſtroyed, which may therefore, in the Stile of Prophecy, be called the Mountain of *Mageddo*, famous in the Hiſtory of God's People, for ſeveral memorable Slaughters, and which became a proverbial Expreſſion for a Place of Deſtruction and Mourning (*g*). 16

17 *And the ſeventh Angel poured out his Vial into the Air, and there came a great Voice out of the Temple of Heaven from the Throne, ſaying, It is done.*

Upon this great and laſt Effort of the antichriſtian Powers, to ſupport the Throne of the Beaſt, the ſeventh Angel, who had the laſt Cup full of the Wrath of God to pour out, poured it into the Air, the Seat of Satan's Empire, and his Reſidence. The Meaning of this Judgment was explained by the Oracle, for a Voice from the Throne of the 17

(*g*) *Mageddo*, or *Megiddo*, was a City belonging to *Manaſſeh*, out of which they could not drive the *Canaanites*, when the Kings of *Canaan* fought by the Waters of *Megiddo*, *Judges* v. 19. It was alſo famous for the Defeat of *Ahaziah* and *Joram*, by *Jehu*, when both the Kings of *Judah* and *Iſrael* were ſlain, 2 *Kings* ix. 27. It was afterwards memorable for the Death of King *Joſiah*, ſlain by *Pharaoh Necho* King of *Egypt*, 2 *Kings* xxiii. 29. So that the Mourning in the Valley of *Megiddo* is uſed as a Proverbial Expreſſion by the Prophet *Zechariah*, for a great Mourning, *Zech.* xii. 11, 12.

Whoever the three unclean Spirits are, whether, as Mr. *Daubuz* has hinted, the Monks, the Religious Knights, and the Secular Clergy, of the *Roman* Church, or more at large, all who warmly engage in ſupport of this antichriſtian Throne and Kingdom; they yet ſeem plainly to intimate ſome powerful League or Confederacy, by which the principal Popiſh Powers ſhall be engaged with all their Forces in ſome War, in which they ſhall be totally overthrown, and which ſhall end in their final Deſtruction, as ſeems to be more fully expreſſed in the Deſcription of the ſeventh Vial, or laſt Cup. So that we may conjecture, the fulfilling of this Part of the Prophecy is reſerved for the Times near the End of this Period; the more full Explication of which ought, as I apprehend, to be referred to thoſe Times themſelves.

Temple

TEXT. *PARAPHRASE.* SECT. 15.

Temple in Heaven, declared, It is done, the Myſtery of God is finiſhed; and this laſt Cup of God's Wrath has fully finiſhed God's Judgments on the Perſecutors of his Church, in their final Deſtruction *(b)*.

18 *And there were Voices, and Thunders, and Lightnings, and there was a great Earthquake, ſuch as was not ſince Men were upon Earth, ſo mighty an Earthquake, and ſo great.*

When the Voice of the Oracle had pronounced, It was finiſh'd: The Air on which the Vial was poured, appeared in violent Commotions; there followed Thunders and Lightnings, as if Nature was in Convulſions; there was ſuch an Earthquake as had never been before, ſince God had placed Man on the Earth to inhabit it; to repreſent the very great and terrible Commotions of the World, when God ſhould appear in ſo remarkable a manner, to deſtroy the Powers of the Prince of the Air, with his aſſociated antichriſtian Powers of the Earth. 18

19 *And the great City was divided into three Parts, and the Cities of the Nations fell, and great Babylon came in remembrance before God, to give unto her the Cup of the Wine of the Fierceneſs of his Wrath.*

The Effects of this Tempeſt and Earthquake, reached the ſeveral Cities of the antichriſtian Nations, and the great Imperial City itſelf. It quite threw down ſeveral Cities to the Ground, and ſplit the City of *Rome* in ſeveral Parts; to repreſent, that this Judgment ſhould puniſh myſtical *Babylon* with very great and exemplary Severity. 19

(b) Satan is repreſented in Scripture, the God of this World, the chief Director and Agent of all the Corruption in it, and is called the Prince of the Power of the Air, *Eph.* ii. 2. So that pouring the Vial into the Air, is a proper Expreſſion to point out the very Seat and Foundation of Satan's Power and Authority, as God of this World, whereby he worketh in the Children of Diſobedience. Satan is perhaps called the Prince of the Power of the Air, to ſignify that his Power is only in this lower World, or in the Language of Scripture, over Things done under the Sun, where there are ſo many Children of Diſobedience, whom he may work up to ſerve his evil Purpoſes. And this Repreſentation ſeems to intend, that when this laſt Vial ſhall be poured out, Satan ſhall be bound up; his Power ſhall be ſo reſtrained, that he ſhall no longer be able to prevail, either to corrupt the Truth of the Chriſtian Religion, or perſecute the faithful Profeſſors of it.

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TEXT.

20 *And every Iſland fled away, and the Mountains were not found.*

21 *And there fell upon Men a great Hail out of Heaven, every Stone about the Weight of a Talent, and Men blaſphemed God becauſe of the Plague of the Hail: for the Plague thereof was exceeding great.*

PARAPHRASE.

This Puniſhment was ſo general on all 20
the antichriſtian Powers, that it reached every Place, nor could Men find Protection againſt it any where; it was like an Hurricane that reached Iſlands and Mountains, and utterly deſtroyed them, as well as it threw down Cities and Towns in Valleys, and on the Land.

Yet farther, to ſhew how terrible this 21
Judgment ſhould be, beſides the Repreſentation of Thunder, Lightning, and an Earthquake, by which Cities and Towns were thrown down and deſtroyed, there fell a great Hail, with Stones of ſo extraordinary Weight, as were ſufficient to kill all who fled into the open Fields for Safety; to repreſent, this ſevere and heavy Judgment was general every where; that none were able in any Place to eſcape their Share in the Puniſhment. Yet even theſe Judgments could not overcome the Obſtinacy of the Enemies of Truth and Righteouſneſs. The Anguiſh of their Minds on account of theſe Plagues, made them more uneaſy and diſcontented; they blaſphemouſly cenſured God's Government of the World, which at once ſerved to aggravate their Guilt, and illuſtrate the Juſtice of God, in the Severity of his righteous Judgments upon them (*i*).

CHAP.

(*i*) The fulfilling of this Part of the Prophecy is, according to the Order and Series, at ſo great diſtance, that we can only gueſs at the hiſtorical Events which are to anſwer them, and even ſuch Conjectures will likely be very uncertain too; yet as theſe Prophecies are deſign'd for the Benefit of the Church in every Age, to encourage Patience and Faithfulneſs, from Hope in God's Promiſes of Protection and Deliverance, we learn in general this uſeful and certain Truth, that the remaining Efforts of the antichriſtian Powers, againſt the Truth and Purity of the Chriſtian Faith and Religion, whatever they may be, ſhall as ſurely be puniſhed in the Times yet to come, as we have ſeen they were puniſhed in the Times already paſt. And farther, we may well be ſatisfied, that this Plague which will fall in with the Times of the laſt Period, at the End of it, ſuppoſe, from about the Year 1900, to about the Year 2016, ſhall quite deſtroy the tyrannical and perſecuting Power of the antichriſtian

CHAP. XVII.

SECT. 16.

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THE former Vision represented a very afflicted State of the Church; the true Worshippers of God, few in Number, driven out from Society, flying into a Wilderness and desart Places for Safety from Persecution, prophesying in Sackcloth, in a State of Oppression and Mourning, often put to death for their Testimony to the Truth: Yet the Time of this afflicted State is limited to 1260 Years, or prophetic Days; at the End of which Period, this oppressive persecuting Power shall be destroyed, Purity, Truth, and Righteousness, which were oppressed and persecuted, shall flourish in a State of great Safety, Peace, and Happiness.

This is a much longer Period of Prophecy than either of the two foregoing. To make the true Intention and Meaning of it more clear and evident, one of the Angels who poured out the Cups of God's Wrath, is sent to St. *John* as a Nuntius, more fully to explain it.

A Nuntius, Angel, or Interpreter, was a known Part in the antient Drama. Here an Angel is sent to interpret this Part of the Prophecy to us; and we may justly look upon the Angel's Interpretation as a sure Key, which will warrant an Application of the several Representations; and so far as an Angel from Heaven explains it, we may be satisfied we have the true Meaning of it: So that by the Help of this Explication in the Pro-

christian Kingdom, and make way for the next Period, the pure and happy State of the Christian Church, which, in the Order of these Prophecies, is to follow upon the Downfall of mystical *Babylon*, when the Dragon, which is the Devil and Satan, shall be bound and shut up in the bottomless Pit, *Rev.* xx. 2, 3. This may then be looked upon as a sure Word of Prophecy, that this antichristian Power must, and shall certainly fall in God's appointed Time, though all the Powers of Wickedness unite all their Strength, and collect all their Force together to defend it; the last Vial shall have as sure an Effect, as all the former Vials have already had. This should encourage the Faith and Patience of all Saints, exhort them to *be stedfast and unmoveable, always to abound in the Work of the Lord; for his Council shall stand for ever, and the Thoughts of his Heart unto all Generations.*

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phecy itſelf, we have a ſure Interpretation of ſome of the more important Parts of the Viſion, and of ſuch as will make the Interpretation of the reſt very likely and probable.

TEXT.

1 *AND there came one of the ſeven Angels which had the ſeven Vials, and talked with me, ſaying unto me, Come hither, I will ſhew thee the Judgment of the great Whore that ſitteth upon many Waters.*

2 *With whom the Kings of the Earth have committed Fornication, and the Inhabitants of the Earth have been made drunk with the Wine of her Fornication.*

PARAPHRASE.

AFTER I had ſeen in Viſion, the afflicted State of the Church in this laſt Period, and the Puniſhment of its antichriſtian Enemies, by many Strokes of divine Vengeance, one of the Angels appointed to pour out the Cups of God's Wrath, called me to him, to explain yet more particularly to me ſome things concerning theſe Judgments, and the Characters of the Perſons on whom they were to be inflicted, which ſhould ſufficiently mark them out to a careful Obſerver, as an idolatrous Power, ruling over many Nations and People. 1

With whoſe idolatrous Doctrines and Practices, the Princes and Rulers of the World, together with all ſorts of People of every Rank, had been greatly corrupted; ſo that they had been prevailed upon by this Proſtitute, to join in polluting the Worſhip of the Chriſtian Church, by abominable Superſtition and idolatrous Practices (*a*). 2

(*a*) Idolatry, in the antient Prophecies, is frequently called Whoredom and Fornication, the Prophet *Ezekiel* interprets, being *polluted after the manner of their Fathers, and committing Whoredom after their Abominations, by making their Sons to paſs through the Fire, and polluting themſelves with their Idols*, Ezek. xx. 30, 31. The Prophet *Iſaiah*, in like manner, deſcribes the Propagation of Idolatry by *Tyre*, which was ſpread every where with their great Trade and Commerce, by theſe remarkable Words, *She ſhall commit Fornication with all the Kingdoms of the World, upon the Face of the Earth*, Iſaiah xxiii. 17. As it is agreeable to the Prophetic Stile, to repreſent Cities in the Figure of Women, ſo it is to repreſent idolatrous and ſuperſtitious Cities, by Proſtitutes and Harlots; *Seeing thou doſt all theſe Things, the Work of an imperious whoriſh Woman*, ſays the Prophet *Ezekiel* to *Jeruſalem*, Ezek. xvi. 30. A fit Expreſſion to ſhew the Evil of Idolatry and Superſtition, and how hateful in the Sight of God. This was one diſtinguiſhing Character of this antichriſtian Power, which ruled over and corrupted ſo many Nations and People.

When

TEXT.

3 *So he carried me away in the Spirit, into the Wilderneſs, and I ſaw a Woman ſit upon a Scarlet-coloured Beaſt, full of Names of Blaſphemy, having ſeven Heads, and ten Horns.*

4 *And the Woman was arrayed in Purple and Scarlet-colour, and decked with Gold and precious Stones, and Pearls, having a golden Cup in her Hand, full of Abominations, and Filthineſs of her Fornication.*

PARAPHRASE. SECT. 16.

When the Angel had thus informed me of the Deſign of his Meſſage, the 3
Scene of the Prophetic Viſion was changed to a Wilderneſs, a Place of Retirement and Secrecy; there I ſaw a new Viſion, a Woman appeared riding on a Beaſt, adorned with Scarlet Furniture; its Form like that I ſaw riſing out of the Sea, having ſeven Heads and ten Horns, with many blaſphemous Inſcriptions or Titles, to ſhew that this idolatrous perſecuting Power was the ſame antichriſtian *Roman* Government, meant by the Beaſt that I ſaw in a former Viſion riſe out of the Sea (*b*).

This lewd Proſtitute, who ſat on the 4
Beaſt, was herſelf clothed in the Imperial Habit, wearing Purple and Scarlet-Robes; ſhe was alſo very richly adorned with Gold and Jewels, to ſhew her high Quality, and great Riches; ſhe had alſo a golden Cup in her Hand, wherewith ſhe intoxicated Perſons, and enticed them to join with her in her Superſtitions and Idolatry (*c*).

This

(*b*) We have already ſeen, in the Notes on *Chap.* xiii. 1. that the monſtrous wild Creature there deſcribed, having ſeven Heads and ten Horns, with Titles of Blaſphemy, and in which the Forms of a Leopard, a Bear, and a Lion, were mixed together, ſignified the laſt Form of *Roman* Government, contemporary with the ſeveral new Kingdoms erected on the Fall of the *Roman* Empire, after the Form of Government at the Time of the Viſion, which was the Imperial, ſhould be paſſed away. The preſent Repreſentation of the great Whore or Proſtitute, ſitting upon this Beaſt, ſignifies, that the ſame State of *Roman* Government is intended, which can be no other than the idolatrous perſecuting Power, ſupported by the Papal Authority. This the Angel-Interpreter will ſhew, I think, with full Evidence, in explaining the principal Parts of this figurative Repreſentation.

The Beaſt ſeems to be called Scarlet-coloured, becauſe a Scarlet-Covering, or rich Cloth, was thrown over it. Might not that rich Horſe-cloth be embroidered with Gold, and have Heads and Horns worked upon it, as Emblems of Power and Authority, with proud Mottoes, or Titles, amounting to Blaſphemy?

(*c*) Purple and Scarlet were the Colours of the Imperial Habit; the Purple, in Times of Peace; and the Scarlet, in Times of War. It is well known, theſe are the Colours uſed by the Pope and Cardinals; ſo that to be raiſed to the Purple, or to the Scarlet Hat, is uſed to expreſs being made a Cardinal. The Uſe of Jewels for

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TEXT.

5 *And upon her Forehead was a Name written*, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

PARAPHRASE.

This Character of an idolatrous perſe- 5
cuting Government repreſented by this Woman ſitting upon a Scarlet-coloured Beaſt, appeared manifeſt by an Inſcription on her Forehead, to this purpoſe: This is a myſtical or figurative Perſonage, meaning, under the Name and Character of *Babylon*, a Power like that of antient *Babylon*, a chief Promoter of Idolatry, by whoſe Authority it was propagated among many Nations (*d*).

State and Magnificence, is too well known to be inſiſted on. The Golden Cup in her Hand, full of Abomination and Filthineſs of her Fornication may be an Alluſion to thoſe Philters, or Love-Potions, which Proſtitutes and lewd Women were uſed to prepare, to inflame the Love of their Gallants, but by which they often diſturbed their Senſes, and made them run mad; or, it may refer more ſimply to the common Effects of Drunkenneſs and Debauchery. *Babylon* is repreſented *as a golden Cup, that made all the Earth drunken; the Nations have drunken of her Wine, therefore the Nations are mad*, Jer. li. 7. The diſordered Senſes and Underſtanding of a drunken Man, the natural Effects of a Debauch, are a proper figurative Repreſentation of a diſordered Underſtanding and Judgment of Men, miſled by any Methods of infatuating Deceit, into Idolatry and groſs Superſtition.

(*d*) It has been obſerved by Interpreters, that lewd Women were uſed to have their Names written over their Doors, and ſometimes on their Foreheads; and that Criminals among the *Romans* had an Inſcription of their Crimes carried before them. In the firſt Senſe, as Mr. *Daubuz* obſerves, "This Inſcription will denote a publick "Profeſſion of what is ſignified by it, or a publick Patronage of idolatrous Doctrines "and Worſhip." In the ſecond Senſe, it will denote the Crimes for which ſhe is condemned, and was puniſhed by the foregoing Plagues. Mr. *Waple* thinks, "This "Inſcription is rather an Alluſion to the known Inſcription on the Forehead of the "High Prieſt, Holineſs to the Lord; whereby is intimated, that this idolatrous "perſecuting Government was an antichriſtian Church, of a Temper and Spirit "quite contrary to the true Worſhip of the One true God.

The Paraphraſe of the Biſhop of *Meaux* on theſe Words, deſerves Obſervation. "*Babylon* is meant by the Name of the Whore, and *Rome* by *Babylon*. This is the "moſt natural Senſe. . . . . We ſee then why St. *John* repreſents *Rome* in the Name "of *Babylon*, as ſhe had all the Characters of *Babylon*, an Empire full of Idols and "Divinations, and a Perſecutor of the Saints, as ſhe was." *Sous le Nom de la Proſtituée c'eſt Babylone, & ſous le Nom de Babylon c'eſt Rome, c'eſt le Sens le plus naturel. . . . . on voit donc pourquoy Saint Jean repreſente Rome ſous le Nom de Babylone dont elle avoit tous les characteres, dominante comme elle, comme elle pleine d'Idoles, & de divinations, & perſecutrice des Saints, qu'elle tenoit Captifs.*

When

TEXT.

6 *And I saw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus: and when I saw her, I wondered with great Admiration.*

7 *And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the Mystery of the Woman, and of the Beast which carrieth her, which hath the seven Heads, and ten Horns.*

8 *The Beast that thou sawest, was, and is not, and shall ascend out of the bottomless Pit, and go into Perdition, and they that dwell on the Earth shall wonder, whose Names are not written in the Book of Life, from the Foundation of the World, when they behold the Beast that was, and is not, and yet is.*

PARAPHRASE. SECT. 16.

When I perceived how cruel and outrageous this Government was represened, so as to persecute the most faithful Christians to death, and shed their Blood, as if drunk and mad with Rage, it struck me with great Wonder and Astonishment, that a Power, professedly Christian, should be so intoxicated with Pride and Cruelty (*e*). 6

Then the Angel-Interpreter, who was sent to explain this Vision to me, more distinctly inform'd me, that when I should more fully understand what this persecuting Power was, how it came by its Authority, how it abused it, how severely it should be punish'd for it in the End, my Wonder would be much lessen'd: I will therefore, says he, give you a more distinct Account of the original Wickedness and Punishment of this mystical *Babylon*. 7

Know then, and understand, this persecuting Power will be a revived Authority in the same City of *Rome*, which was once before destroyed by the righteous Judgment of God, for persecuting the Truth; another persecuting Power shall arise after it, which by means of false Doctrines, and those hellish Principles by which Satan corrupts the World, and maintains a Power over wicked Men, shall greatly prevail; a corrupt Part of the Church, who by their antichristian Temper and Actions, shew they are not 8

(*e*) It has been observ'd, I think justly, that the Persecution of Christians, at the time of the Vision, was not likely to have occasioned such Astonishment in the Apostle; but he might well greatly wonder, that *Rome* Christian, once so famous for Purity of Faith, and patient Suffering for the Profession of Truth, should become another *Babylon* for Idolatry and Persecution. From hence, Protestant Interpreters may with Reason infer, that this Vision does not represent the Persecution of *Rome* Heathen, but of *Rome* Antichristian.

TEXT.

9 *And here is the Mind which has Wiſdom, the ſeven Heads are ſeven Mountains on which the Woman ſitteth.*

PARAPHRASE.

true Chriſtians, ſhall be ſurprized and pleaſed with it, and the greater Part ſhall rejoice in the Revival of a Power, to promote their Corruptions, and to perſecute all who have Conſcience and Integrity not to comply with them *(f)*.

Let them who have a mind to under- 9
ſtand this Prophecy, particularly attend to this Key of explaining it, and it will give them a good Degree of Knowledge in the Meaning of it; let them lay it down for a Maxim, that this perſecuting Power is the City of *Rome*, ſo well known by its Situation on ſeven Hills (*g*).

(*f*) This Deſcription of the Beaſt, that it was, and is not, and yet is, means in a plain and eaſy Senſe, that this Perſecuting Power once was, then ceaſed to be, but afterwards recovered itſelf again. Mr. *Mede*, following good Authority, reads παρεσται, and renders it the Beaſt that was, and is not, and yet is to come, which at length ſhall aſcend out of the bottomleſs Pit. The bottomleſs Pit, Gulph, or Abyſs, is mentioned as the Priſon of Satan, and his evil Angels; opening the bottomleſs Pit, ſignifies a Permiſſion of thoſe Powers of Darkneſs, to deceive and corrupt the Minds of evil-diſpos'd and wicked Men, with falſe Doctrines and Principles of Perſecution, through their Luſts of Ambition and Covetouſneſs. *Vid.* Chap. ix. 1.

The Expreſſion, *whoſe Names were not written in the Book of Life*, is intended to ſhew, that this revival of a perſecuting Power, ſhould be greatly owing to ſome Members of the Church itſelf, but ſuch who had loſt the Spirit and Temper of true Chriſtianity, who were led by Ambition and worldly Intereſts, and were ready to fall in with any thing that ſeem'd beſt to fall in with their Inclinations and Views. The Book of Life is an Alluſion to the Regiſters in which the Names of Perſons were inrolled to remain upon record, as Members of a Corporation, or Freemen of a City; to be regiſter'd in the Book of Life, is to be regiſtered as true Chriſtians, who have a Right to the Promiſe of eternal Life. *Vid.* Chap. iii. 5.

Now this Deſcription moſt exactly agrees with the temporal Power of the Papacy, which aroſe by the means of falſe Doctrine, Perſecution, and Aſſiſtance of a corrupt Part of the Church itſelf. Thus *Rome*, after it had loſt all Authority, ceaſed to be a Seat of Empire, was itſelf a ſmall Dutchy, ſubject to the Exarchate of *Ravenna* for many Years; yet it revived again, recovered great Power and Authority, and has long continued the Seat of the moſt extraordinary Government the World ever ſaw.

(*g*) This Interpretation of the Angel leaves no Room to doubt, but that the perſecuting Power here prophecied of, was to be ſome Empire of which the City of *Rome* was to be the Capital or Seat. *Rome* was as well known by its Situation on ſeven Hills or *Montes*, as by the Name of *Rome* itſelf; *Urbs ſepticollis*, was never miſtaken for any other City, *Roman* Authors have ſo fully determined the Senſe of it:

Ovid. Triſt. l. 1. Eleg. 4.

Quæ de ſeptem, totum circumſpicit orbem
Montibus, Imperii Roma Deumque locus.

But

TEXT.

10 *And they are ſeven Kings, five are fallen, and one is, and the other is not yet come, and when he cometh, he muſt continue a ſhort ſpace.*

11 *And the Beaſt that was, and is not, even he is of the ſeven, and goeth into Perdition.*

PARAPHRASE. SECT. 16.

But, ſaid the Angel, obſerve farther, that ſeven Kings are alſo ſignified, to 10
expreſs more diſtinctly under what State or Form of Government this perſecuting Power ſhould ariſe in *Rome*. Obſerve then, that out of ſeven Forms of Government, five are already paſſed; the preſent that now is, at the Viſion, is the ſixth; after this there ſhall be another, which is not yet come, and when it comes, is to continue but for a ſhort time. All theſe are to be paſſed in their Succeſſion, before that Form of *Roman* Government ſhall ariſe, which is meant by the Beaſt in this Prophecy.

For the Form of Government here 11
propheſied of, may on ſome accounts be reckoned as an eighth; tho' yet, for other Reaſons, it may be accounted as a ſeventh, and ſhall in its due time be as ſurely deſtroyed, as the ſeveral Forms of Government in Succeſſion before it were (*b*).

More

(*b*) This Part of the Angel's Interpretation deſerves particular Attention. It has appear'd difficult to moſt Interpreters; ſo that there is great Difference between them as to the preciſe Meaning of the ſeveral Expreſſions.

The whole Scheme and Order of theſe Prophecies will by no means admit, that the ſeven Kings ſhould mean ſeven Emperors, in immediate Succeſſion to each other; for then the Text would make the then reigning Emperor the ſixth, his immediate Succeſſor muſt be the ſeventh, the whole twelve hundred and ſixty Years of this Period, with all the time of the two foregoing Periods, would be comprized in the ſingle Reign of one Man, and the whole Prophecy would reach no farther than a very few Years after the Viſion.

It is to be obſerv'd, that in the Stile of Prophecy Kings mean Kingdoms, or States of Government. *Daniel* interprets the Beaſts in his Prophecy to mean Kings, that is Kingdoms, Empires, and diſtinct Governments. *Theſe great Beaſts which are four, are four Kings which ſhall ariſe out of the Earth*, Dan. vii. 17. One of theſe Kings the Prophet explains by a Kingdom and diſtinct Government, *The fourth Beaſt ſhall be the fourth Kingdom upon Earth, which ſhall be diverſe from all Kingdoms*, ver. 23. The Prophecy before us points out the ſame Interpretation, *The ten Kings who have received no Kingdom as yet*, Rev. xvii. 12. ſeem plainly to mean, not ſo many particular Perſons, who reigned in Succeſſion one after another, in the ſame Kingdom or Empire, but ſo many *Kingdoms*, or *diſtinct States of Government*, contemporary with each other, and all of them contemporary with the Empire of the Beaſt.

CHAP. XVII.

TEXT.

12 *And the ten Horns which thou ſaweſt, are ten Kings, which have received no Kingdom as yet, but receive Power as Kings one Hour with the Beaſt.*

PARAPHRASE.

More diſtinctly to ſhew you the Time 12
of the Beaſt in this Prophecy, obſerve the ten Horns, as deſigned to ſignify ſeveral diſtinct Kingdoms and Governments, none of which are yet in being, at this time of the Viſion, but which are to ariſe on or about the ſame time with this laſt Form of *Roman* Government; therefore you are to conſider the Time of this perſecuting Power, contemporary with ten other Kingdoms, or Governments, to be formed hereafter, in

The Angel-Interpreter only obſerves concerning the firſt five, that they were fallen or paſſed away at the time of the Viſion, and as Mr. *Waple* juſtly obſerves, without any diſtinct Account of them, their Time, Names, Difference, or the Order of their Succeſſion among themſelves; for which he gives this good Reaſon, becauſe they were of no farther Uſe to this Prophecy, than to ſhew that the one Head then in being was the ſixth of the ſeven, after five already paſt. We have no need then to enquire with great Exactneſs, what theſe five Forms of Government were; we may content ourſelves with a ſhort Account of a very eminent *Roman* Hiſtorian, very near the time of this Viſion. "*Rome*, he ſays, was firſt govern'd by Kings, "then by Conſuls, by Dictators, by Decemvirs, by military Tribunes with con- "ſular Authority."

Tacitus, Annal, *l.* 1. *c.* 1.

The Triumvirates were States of Confuſion, rather than Forms of Government, and *Auguſtus* ſettled the Imperial Government, which was the ſixth, the Form of Government at the time of the Viſion, and which long continued under his Succeſſors, to the Time of the Deſtruction of the *Roman* Empire by the Northern Invaſions.

There appears no Reaſon why the Imperial Government under Chriſtian Emperors, ſhould, or even can, be called a new Form of *Roman* Government. For all the Powers of Government were the very ſame under Heathen and Chriſtian Emperors. I cannot therefore apprehend, that *Conſtantine*, and his Succeſſors, when the Empire became Chriſtian, can be meant by the ſeventh King, or the Kingdom which was not yet come. It ſeems to me, that the Angel-Interpreter intimates plainly enough, that the ſeventh Form of Government was not to begin till the Imperial Power of *Rome* ſhould be deſtroyed, in whoſe-ſoever Hands it ſhould be. After the Imperial Power was deſtroyed, *Rome* was long ſubject to the Kingdom of the *Goths* in *Italy*. It was recovered out of their Hands, and continued for ſome time, during the Exarchate of *Ravenna*, under the Eaſtern Empire, govern'd by a Lieutenant, and a Duke ſubject to the Exarch, as we have obſerv'd more largely before on *Chap.* xiii.

This State of *Rome*, and its Government, anſwers well to the Deſcription of the Beaſt, that was, and is not; and ſhews how this laſt Government of the Beaſt may, on ſome accounts, be called the *ſeventh*, and for other Reaſons, the *eighth* Head of Government, as the Exarchate of *Ravenna* was in ſome Senſe, a new Form of Government, and yet hardly ſo diſtinct and proper a Form of Government, as to be reckoned for a different Head.

the Dominions of the *Roman* Empire (*i*).

When

(*i*) What we tranſlate one Hour, Μιαν ωραν, ought to have been tranſlated the ſame Hour or Point of Time, as ſeveral learned Interpreters have juſtly obſerved. We have the ſame Expreſſion in the next Verſe, Μιαν γνωμην, which we have rendered one Mind, meaning plainly the ſame Mind. The Beaſt then, and the ten Kings or Kingdoms, are to be contemporary Powers, or to reign at the ſame time.

Horns are an uſual Symbol of Strength, as the Strength of ſome of the fierceſt Beaſts lies in their Horns. This Symbol of Strength and Power has been antiently uſed in the Prophets, to ſignify the Power of Empire and Government. Thus the Prophet *Jeremiah* concerning *Moab*, *The Horn of Moab is cut off, and his Arm is broken, ſaith the Lord*, Jer. xlviii. 25. The Prophet *Zechariah* ſaw the Kingdoms that oppreſs'd *Judah*, under the Repreſentation of Horns. *Then I lift up mine Eyes and ſaw, and beheld four Horns, and I ſaid unto the Angel that talked with me, What be theſe? And he anſwered me, Theſe are the Horns which have ſcattered Judah, Iſrael, and Jeruſalem*, Zech. i. 18, 19. In the Prophecy of *Daniel*, Horns are moſt expreſsly deſign'd to ſignify the Empires of *Media*, *Perſia*, and *Greece*; *The Ram which thou ſaweſt having two Horns, are the Kingdoms of Media and Perſia, and the rough Goat is the King of Grecce, and the great Horn that is between his Eyes, is the firſt King*, the Founder of that Empire, *Dan.* viii. 20, 21.

There were ten Horns in the Repreſentation, to denote ten diſtinct Kingdoms, which ſhould ariſe in ſeveral Parts of the *Roman* Empire, which the northern Nations ſhould canton out among themſelves, and erect into new and diſtinct Kingdoms.

I have before obſerv'd, that *Ten* in Prophetic Language does not always mean a preciſe Number, but is uſed as a certain Number for an uncertain, to expreſs in general ſeveral or many; ten times is the ſame as many times, ten Women the ſame as many Women, ten Men men mean ſeveral Men, ten Sons ſeveral Sons, as we have obſerv'd in the Annotations on *Rev.* ii. 10.

So that there ſeems to be no Neceſſity of finding a preciſe Number of ten different Kingdoms, or juſt ſo many different Governments, neither more nor leſs, erected on the Ruins of the *Roman* Empire, in fact, in thoſe times of Diſorder and Confuſion. They were ſhifting and variable; but that ſeveral new Kingdoms were erected, when the northern Nations divided the Empire among themſelves, is well known in Hiſtory, and evident in the ſeveral diſtinct Governments of *Europe* at this day.

Several Interpreters have reckoned up the Number of *Ten* preciſely with the Time when, and the Place where they were erected, from whom every one who pleaſes may ſatisfy their farther Curioſity. It may be ſufficient here to mention the Account given of them by the illuſtrious Sir *Iſaac Newton*.

1. Kingdom of the *Vandals* and *Allans* in *Spain* and *Africa*.
2. The Kingdom of the *Suevians* in *Spain*.
3. The Kingdom of the *Viſigoths*.
4. The Kingdom of the *Allans* in *Gallia*.
5. The Kingdom of the *Burgundians*.
6. The Kingdom of the *Franks*.
7. The Kingdom of *Britain*.
8. The Kingdom of the *Huns*.
9. The Kingdom of the *Lombards*.
10. The Kingdom of *Ravenna*.

Sir Iſ. Newton, *on Dan.* xlvii.

Whether

CHAP. XVII.

TEXT.

13 *These have one Mind, and shall give their Power and Strength to the Beast.*

14 *They shall make War with the Lamb, and the Lamb shall overcome them, for he is Lord of Lords, and King of Kings, and they that are with him, are called and chosen, and faithful.*

PARAPHRASE.

When these Kingdoms shall be erected, as all had the same Intention of cantoning out some Part of the *Roman* Empire, a Settlement for themselves, so they shall all join their Authority and Power, (however they may be divided in their respective Interests and Ambition) to support this antichristian Persecution of the faithful Servants of Christ. 13

They shall themselves join in this War with Christ and his Church, in persecuting all who should adhere to the Purity of the Christian Faith and Worship; but tho' the Faithful shall suffer much from them, they have this Consolation in the same Prophecy, that Christ, the King of Saints shall, in due time, overcome these powerful Conquerors of the *Roman* Empire; for God has constituted him Lord of Lords, and King of Kings; and God will assuredly defend and protect those whom he has chosen, and called to the Privileges of his Church, and who are faithful to the Cause of God and Religion, against the Opposition of the World, how powerful soever it may be. 14

Whether we reckon after this manner with our illustrious Author, or in a somewhat different manner with others, yet, in general, this Division of the *Roman* Empire into several distinct Kingdoms, was a memorable Event of Providence, and distinguishing Mark of this Period of Prophecy: So that we may observe with the Bishop of *Meaux*, here, without the Necessity of being more particular, is a Character very remarkable, that so many distinct Kingdoms should be raised out of one and the same Empire, in *Spain*, *Gaul*, *Great Britain*, *Italy*, *Pannonia*, and elsewhere. This is a Character sufficient to distinguish this Period, especially if we join to it the other Parts of the Description.

The

TEXT.

15 *And he ſaith unto me, The Waters which thou ſaweſt, where the Whore ſitteth, are People, and Multitudes, and Nations, and Tongues.*

16 *And the ten Horns which thou ſaweſt upon the Beaſt, theſe ſhall hate the Whore, and ſhall make her deſolate and naked, and ſhall eat her Fleſh, and burn her with Fire.*

PARAPHRASE. SECT. 16.

The Angel-Interpreter farther informed me, that I was to underſtand by that Part of the Viſion in which I ſaw the Whore ſitting on many Waters, the great Extent of that perſecuting Power, over many Nations and People, being ſupported by the united Force of the ſeveral Nations that had ſettled themſelves in the *Roman* Empire (*k*). 15

Yet, for the Comfort of the Faithful, it is revealed, that theſe very Nations who will thus ſupport the Idolatry and Perſecution of the Beaſt for a time, ſhall at length grow ſenſible of her extravagant Claims and grievous Oppreſſions, ſhall be highly diſpleaſed with them, and reſent them; they ſhall not only withdraw their Protection from her, but ſhall uſe their Power againſt her; ſhall ſtrip her of her Ornaments and Riches, expoſe her to Shame, and bring her to Deſtruction by Fire and Sword, and all the Calamities of War (*l*). 16

For

(*k*) This Obſervation of the extenſive Authority or Juriſdiction of the Beaſt, or laſt Government of *Rome*, over ſo many other Nations and People, as well as the immediate Subjects of its own Government, is another very conſiderable Mark of that perſecuting Power which the Spirit of Prophecy here deſcribes. It ſtrongly points out one Circumſtance peculiar to the Papal Government of *Rome*, and wherein it differs from all other Governments in the World, whoſe Juriſdiction and Authority are confined within the Bounds of their own Dominions; whereas the Authority of this Government reaches all the Nations ſettled in the *Roman* Empire, and all the Kingdoms erected by them.

(*l*) The Deſcription of this Judgment may receive light from a Paſſage in the ancient Books of *Moſes*. *If*, ſays God, *I whet my glittering Sword, and mine Hand take hold on Judgment, I will render Vengeance to mine Enemies, and will reward them that hate me. I will make mine Arrows drunk with Blood, (and my Sword ſhall devour Fleſh) and that with the Blood of the Slain, and of the Captives, from the beginning of Revenges upon the Enemy. My Sword ſhall devour Fleſh*, Deut. xxxii. 41, 42. The Original אכל properly ſignifies to eat, and figuratively to devour. In like manner, the Expreſſion of the Prophet, *Jer.* xxx. 16. *All that devour thee ſhall be devour'd*, is literally, All that eat thee ſhall be eaten.

CHAP. XVII.

TEXT.

17 *For God hath put in their Hearts to fulfil his Will, and to agree, and give their Kingdom unto the Beaſt, until the Words of God ſhall be fulfilled.*

18 *And the Woman which thou ſaweſt, is that great City which reigneth over the Kings of the Earth.*

PARAPHRASE.

For God, the ſupreme Governor of the 17
World, in whoſe Hands the Hearts of Kings are, as well as the Hearts of meaner Perſons, tho' he permits the Kings of the Earth to ſupport the Idolatry and Perſecution of the Beaſt for a time, yet it is only for a limited Time, during the Period of this Prophecy; when this Word of Prophecy ſhall be finiſhed, then he will put it into their Hearts to fulfil his farther Will, in the Deſtruction of that Power which they before ſupported.

And finally, to underſtand this Viſion, 18
obſerve, that the Kingdom of the Beaſt is a Kingdom in the ſame great City which you now ſee the Empreſs of the World, which has ſubdued the other Empires, and ſubjected ſo many Kingdoms of the Earth to its Dominion (*m*).

The Nations of the Earth, Supporters of this tyrannical Power, may reſent any Attempts made by it againſt their own Authority, as the Empire, *France*, *Spain*, and *Portugal*, have often ſhewn; and yet they may bewail her, and lament for her, as it is repreſented they will do, *Chap.* xviii. 9. when her utter Deſtruction ſhall take away a main Support of their own Superſtition and Tyranny.

(*m*) This is ſo plain a Deſcription of *Rome*, as muſt neceſſarily determine the Meaning of this Prophecy to ſome State or Form of Government in that City. What State or Form of Government it is, the other Parts of the Deſcription do, I think, ſufficiently determine, to the reaſonable Satisfaction of all who are willing fairly to enquire into the true Meaning of it. So wonderful Agreement in the Events of Providence, to the Prediction, in which ſo many Things were to concur, and for ſo long a time, are a great Evidence of the Truth of the Prophecy, and a great Encouragement to Faith, Patience, and Hope in God, the great and uſeful Deſign of it.

CHAP.

CHAP. XVIII.

SECT. 17.

CONTENTS.

IN the former Chapter, the Angel-Interpreter, or Nuntius, has given us a Key to the Meaning of the Prophecy, which deſcribes this third and moſt laſting Period, in which the Saints were to ſuffer for their Faith and Conſtancy; that they might expect a Time of Temptation and Suffering; that they might be more careful to confirm their Faith and Patience, and encourage their Perſeverance.

This Chapter repreſents another Angel ſent from Heaven, to reveal the ſure Judgments of God on theſe Enemies of the pure Chriſtian Religion, to foretel their ſure Deſtruction; and in as eminent a manner, as God ever appeared to puniſh *Babylon* or *Tyre*, the antient Enemies of true Religion. This Part of the Prophecy is very fit and proper for the general Deſign of it, to warn and caution good Chriſtians againſt the Corruption of the Time and Age in which they live; to give them Conſolation in all their Sufferings, thro' Hope in the Protection of God, of Deliverance in a proper Time, and of a glorious Reward in the End.

TEXT.

1 *AND after theſe Things, I ſaw another Angel come down from Heaven, having great Power, and the Earth was lightened with his Glory.*

PARAPHRASE.

NOW, after the Angel-Interpreter 1
had ſo far explained the Meaning of the Viſion, and Myſtery of the Woman, and of the Beaſt with ſeven Heads and ten Horns, which carried her, another Angel was ſent from Heaven, to ſhew the ſure Downfall of this antichriſtian Power; to give weight to this Meſſage, it pleaſed God to ſend an Angel from Heaven, as from his Court, to de-

CHAP. XVIII.

TEXT.

2 *And he cried mightily with a ſtrong Voice, ſaying, Babylon the Great is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every foul Spirit, and a Cage of every unclean and hateful Bird.*

3 *For all Nations have drunk of the Wine of the Wrath of her Fornication, and the Kings of the Earth have committed Fornication with her, and the Merchants of the Earth are waxed rich through the Abundance of her Delicacies.*

PARAPHRASE.

clare his Decree, and an Angel of high and ſuperior Rank, to ſhew the Importance of his Commiſſion (*a*).

2 As the Angel drew nearer, he proclaimed the Decree of Heaven with an audible Voice, ſaying, *Babylon* is fallen; this myſtical *Babylon* ſhall as ſurely periſh as antient *Babylon* formerly did, and become an equal Example of Ruin. As a City quite deſtroyed, where there is no more Concourſe of Men, and which is utterly deſolate, it ſhall be a Place of Reſort for hateful Birds and Beaſts of Prey (*b*).

3 The Angel declaring the Judgment of *Rome*, ſhews at the ſame time the Reaſon of ſo heavy and ſevere Puniſhment, becauſe ſhe had not only been guilty of Idolatry herſelf, and with great Wrath perſecuted the true Chriſtian Faith and Worſhip, but had alſo corrupted the Princes and Nations of the Earth, as if ſhe had given them a Cup of poiſonous Com-

(*a*) The Deſcription of this Angel, as an Angel of great Power, *and the Earth was lighten'd with his Glory*, ſeems to allude to the Viſion of *Ezekiel*, *c.* xliii. 2. when he beheld the Glory of the God of *Iſrael*; *The Earth ſhined with his Glory*, a bright and ſhining Light uſually attended the Appearance of Angels; and likely the Splendor of the Appearance was greater, as the Angel appearing was more honourable. Sending an Angel of ſuperior Rank, alludes to the Cuſtom of Courts in employing Perſons of Dignity, according to the Weight and Importance of the Commiſſion they were to execute.

(*b*) Theſe Expreſſions ſeem to be taken from the Prophet *Iſaiah*, in his Prophecy againſt *Babylon*, *c.* xiii. 19, *&c.* *And Babylon, the Glory of Kingdoms, the Beauty of the Chaldees Excellency, ſhall be as when God overthrew Sodom and Gomorrah: it ſhall never be inhabited, neither ſhall it be dwelt in from Generation to Generation. Neither ſhall the Arabian pitch Tent there, neither ſhall the Shepherds make their Fold there, but wild Beaſts of the Deſert ſhall lie there, and their Houſes ſhall be full of doleful Creatures, and Owls ſhall dwell there, and Satyrs ſhall dance there, and the wild Beaſts of the Iſlands ſhall cry in their deſolate Houſes, and Dragons in her pleaſant Palaces.* What we render, *and Satyrs ſhall dance there*, the Seventy render, δαιμονια, Dæmons or Devils; the *Hebrew* שעירים ſignifies ſome hairy Creature, as a Goat. It was a vulgar Opinion, as *Bochart* has ſhewn, that Dæmons, or evil Spirits were uſed, of old times, to appear in the Shape of Goats, or in the Form of ſome hairy Creature, and that they were uſed to have their Haunts in forlorn and deſolate Places; on which account, this Word is ſometimes tranſlated Dæmons, or Devils. The whole is a ſtrong figurative Deſcription of utter Deſtruction.

Lowth, *on* Iſaiah xiii.

poſition,

TEXT. PARAPHRASE. SECT. 17.

position, to disturb their Understanding, and heat them into Rage and Fury, she had prevailed upon them to commit the same Sins of which she was guilty, and to propagate her Corruptions by ambitious Views, Incitements of Luxury, and Prospect of Gain *(c)*.

4 *And I heard another Voice from Heaven, saying, Come out of her my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues.*

When this Angel had declared the Punishment of *Rome*, a Voice from Heaven declared what Use and Improvement good Christians were to make of such a Revelation; that they should most carefully keep themselves from falling in with these general Corruptions, and no ways assist to support and propagate them. They are warned, on the contrary, with Faithfulness, Constancy, and Zeal, to attempt a Reformation of them, at least among themselves, by an open and resolute Separation. This is their Duty and Concern; lest, by aiding or abetting these Corruptions, they partake in that Guilt, which will make them liable to all the Plagues and Judgments with which they shall be punished.

(c) "The *Romish* Clergy, says Mr. *Daubuz*, by trading in spiritual Matters, have "gotten vast Wealth; these are the Merchants of the Earth, who, by their Popish "Tricks and Trinkets, have gotten a good Part of the Wealth of the World into "their Hands. In short, *Rome* is a great Mart, adds our Author, the *Romish* Clergy "are the Merchants and Factors, the secular inferior Clergy, the Monks and Friars, "are the Pedlars and Hawkers, which retail the Merchandize. As for the Luxury "of *Rome*, procured by this Trade, it needs no Proof."

As the Destruction of *Rome* is here compared to the Destruction of *Tyre*, we easily see how proper it was to describe the Sins of *Rome*, by Figures taken from the Sins of *Tyre*. The Profit of Trade created a Commerce between that City, then the chief Mart of the World, and all Nations; so that *Tyre* spread her Luxury and Superstition, far and wide, through all Parts of the World with her Trade. *Rome*, in like manner, corrupted distant and remote Nations, by rewarding her Votaries with considerable Wealth, encouraging their Ambition and Luxury. And thus, like *Tyre* of old, made her Corruptions general, and almost universal.

CHAP. XVIII.

TEXT.

5 *For her Sins have reached unto Heaven, and God hath remembred her Iniquities.*

6 *Reward her even as she rewarded you, and double unto her double, according to her Works; in the Cup which she hath filled, fill unto her double.*

PARAPHRASE.

For they may be assured, the Time 5 is coming, when such Sins as these, like the notorious Sins of wicked Nations, shall be found ripe for Judgment; a Decree shall be pronounced against them in Heaven, and the Execution of it shall visibly shew, that God does not forget, as the Workers of Iniquity vainly imagine; but will surely remember, in a proper time, to execute Justice and Judgment, when none shall be able to escape *(d)*.

Her Punishment shall then be equal to 6 her Crimes; she shall not only be punished with a full Retaliation for all the Injuries and Evils with which she has oppressed the faithful Servants of God, but she shall be condemned to double Damages, and suffer whatever the Laws of Justice have made the Punishment of so great Offences *(e)*.

(d) When Sins are ripe for Judgment, they are said to reach unto Heaven, or to come up before the Face of *Jehovah*. So the Angel sent to punish the Sins of *Sodom*, *We will destroy this Place, because the Cry of them is waxen great before the Face of the Lord* (Jehovah) *and the Lord* (Jehovah) *has sent us to destroy it*, Gen. xix. 13. Thus the Prophet *Jonah* was sent to cry against *Nineveh*, *for their Wickedness is come up before me*, Jonah i. 2. St. *James* uses a like Expression, *The Cries of them which have reaped, have entered into the Ears of the Lord of Sabaoth*. It seems an elegant Allusion to the Methods of Justice in human Courts, when Criminals are actually prosecuted, and their Crimes are brought before the Court for Judgment.

(e) By the Laws of the *Jewish* Government, some Offences were punished by Retaliation, or inflicting on the Offender as a Punishment, that Evil which he had injuriously done to his Neighbour, to his Hurt and Damage. It was therefore enacted by the *Jewish* Law, *If Men strive, and any Mischief follow, then thou shalt give Life for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot*, Exod. xxi. 23, 24. In other Cases of Damage, it was enacted, that the Offender should pay double Damages.

Thus, in the Case of Theft, the Law requires the Thief shall *restore double*, *Exod.* xxii. 4. It being just the Thief should suffer for his Offence, as well as make full Restitution for the Damage he had done. In allusion to these Laws of the *Jewish* Government, the Punishment of *Rome* for her Idolatry and Persecution, is represented as inflicting Pains and Penalties upon her as an Offender, as the Laws of Justice direct, where Injuries are so highly criminal.

TEXT.

7 *How much ſhe hath glorified herſelf, and lived deliciouſly, ſo much Torment and Sorrow give her: for ſhe ſaith in her Heart, I ſit a Queen, and am no Widow, and ſhall ſee no Sorrow.*

8 *Therefore ſhall her Plagues come in one Day, Death, and Mourning, and Famine, and ſhe ſhall be utterly burnt with Fire: for ſtrong is the Lord God, who judgeth her.*

9 *And the Kings of the Earth, who have committed Fornication, and lived deliciouſly with her, ſhall wail her, and lament for her, when they ſhall ſee the Smoke of her burning.*

10 *Standing afar off for fear of her Torment, ſaying, Alas! alas! that great City Babylon, that mighty City! for in one Hour is thy Judgment come.*

PARAPHRASE. SECT. 17.

When God ſhall thus ariſe to puniſh her, ſhe ſhall receive Sorrow and Torment, in full proportion to her former Pride and Luxury, tho' ſhe greatly rejoice for the preſent in her Proſperity and Glory, as ſecurely ſettled in her Power and Authority, without any Proſpect of Danger, or Fear of loſing it. 7

Yet her Pride and Security ſhall haſten her Downfall; it ſhall be one Part of her Puniſhment, and which ſhall greatly aggravate her Sorrow, that her Plagues ſhall come upon her at once, in full Extremity: All the Calamities of Famine, Death, and utter Deſtruction, ſhall at once come ſuddenly upon her; all her Pride and Power ſhall not be able to ſecure her from the Juſtice of God. God, the ſupreme Lord of the whole World, who judgeth her, is mighty to execute the Vengeance he has decreed, with irreſiſtible Power. 8

So that even the Kings of the Earth, and great Powers of the World, who were formerly in league with her, ſupported her in her Corruptions, and ſhared with her in the Pomp and Luxury of her proſperous State, ſhall be able to afford her no Support, no Defence, in this Day of God's Vengeance; they ſhall be able to do no more than fruitleſsly condole with her, and lament her ſad Condition, when they ſhall behold all theſe Calamities come ſuddenly upon her. 9

Inſtead of being able to help her, they ſhall themſelves be aſtoniſhed and confounded, like Perſons thoroughly affrighted, they ſhall ſeek to get as far as they can out of the reach of Danger, and only expreſs their Aſtoniſhment at ſo great and wonderful a Revolution, 10

ſo

ſo little thought of, ſo little expected; they ſhall only ſay with themſelves, Alas! alas! what a dreadful Judgment is come upon the World, that ſo mighty a City ſhould be ſo ſuddenly, ſo utterly deſtroyed!

11 *And the Merchants of the Earth ſhall weep, and mourn over her, for no Man buyeth her Merchandize any more.*

Her Men of Buſineſs, and ſkilled in the Affairs of Life, who gained ſo much by her Preferments, and by Employments under her, the Men of Riches and Credit in the ſeveral Nations which ſhe had corrupted, who were ſupported in their Pride and Luxury by her means, ſhall not be able to help in this Hour of her Diſtreſs, any more than the Kings of the Earth; they can only weep and mourn for her Miſery, and for their own Loſs in her Deſtruction, now all Commerce with her ſhall be utterly cut off, and no Man, by her means, ſhall attain Wealth, Credit, or Power, any more. 11

12 *The Merchandize of Gold, and Silver, and precious Stones, and of Pearls, and fine Linnen, and Purple, and Silk, and Scarlet, and Thynewood, and all manner of Veſſels of Ivory, and all manner of Veſſels of moſt precious Wood, and of Braſs, and Iron, and Marble,*

This Deſtruction of *Rome* ſhall much reſemble the Deſtruction of antient *Tyre*, when her great and extenſive Trade, the Foundation of her Riches, Power, and Pride, were totally ſtopped at once, when ſhe loſt all her rich Merchandize, which conſiſted in all Sorts of valuable Commodities, ſuch as Gold, Silver, precious Stones, Pearls, fine Linnen, Scarlet, and Thynewood, all curious Manufactures in Ivory, precious Wood, Braſs, Iron, and Marble. 12

13 *And Cinamon, and Odours, and Ointments, and Frankincenſe, and Wine, and Oil, and fine Flour, and Wheat, and Beaſts, and Sheep, and Horſes, and Chariots, and Slaves, and Souls of Men.*

She ſhall trade no more in thoſe things which Pride and Luxury have ſet ſuch a Value upon, as Spices and Perfumes, Wine and Oil, the fineſt Flour and Corn, nor ſhall ſhe trade in Beaſts and Sheep, in Horſes and Chariots, in Slaves, and the Souls of Men (*f*). So 13

(*f*) The ſeveral Branches of Trade here enumerated, are taken from the Prophecies of *Ezekiel*, c. xxvii. who thus deſcribes the Downfall of *Tyre*, by the Loſs of

TEXT.	*PARAPHRASE.*	SECT. 17.
14 *And the Fruits that thy Soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.*	So great shall the Misery of *Rome* appear in this Day of Vengeance, that nothing shall be left her in which she was used to have Pleasure and Delight; she shall be spoiled of all things that served her former Greatness or Luxury, nor shall she ever be able to recover them, or make up the Loss of them.	14

of all the Branches of her Trade. *Tyre* was the great Mart of the World, where all Things most valued and of highest Price were to be bought and sold, to the great Profit of that City, as well as of the Merchants of the several Nations who traded with it. Almost all the Expressions in this Prophecy are used by *Ezekiel*, and seem to be copied from his Description; even that Expression, that she traded in the Souls of Men, *v.* 13. *Javan, Tubal, and Meshech, they were thy Merchants, they traded in the Persons of Men.* In the Original, thy Merchants in the Souls of Men, רכליך בנפשׁ אדם, ουτοι ενεπορευοντο σοι εν ψυχαις ανθρωπων, *Septuagint.* The vulgar *Latin* renders it *Mancipia*, or Slaves. The Bishop of *Meaux* supposes, that by Slaves are meant Persons of servile Condition; by Souls of Men, or Men in general, are meant free Persons: To shew, that *Rome* reduced Persons of all Conditions, not only bond but free, into some sort of Slavery, by Subjection to their Dominion. I think the Persons, or Souls of Men, in *Ezekiel*, do naturally mean the Merchandize of Slaves; but when Slaves, and Souls of Men, are mentioned both together in this Prophecy, may it not point out the Nature of that Slavery *Rome* should require of her Servants, that they should become her Slaves in Soul as well as Body? At least, it is true in Fact, that her Slaves lose all religious as well as civil Liberty.

It is plain in general, this is designed to be a figurative, and not a literal Description; therefore Readers are, I think, at liberty to apply the figurative Expressions to such literal Meanings as will agree to the general and certain Intention of them. But whether each of these Wares is designed to point out some particular gainful Corruption of Popery, may very well be questioned. It is sufficient to answer the general Intention of the Prophecy, to observe that *Rome* shall be deprived of all her Wealth, which she procured by her Management and Intrigues, in the several Places where her Agents resided, who continually made her Returns of great Riches, and plentifully supplied her excessive Pride and Luxury.

It is a pretty Observation of Mr. *Daubuz*, "*Rome* receives all the luxurious "Wares mentioned, but she has so infatuated the World, that she pays nothing for "them but Trumpery; her Money are her Inchantments, and Sorceries. Her Mer- "chants—her superior Clergy ingross the real Wealth of the World to bring it to "her; and her Returns and Exportations are Paper and Bills, drawn upon Heaven "and Hell, never to be accepted; however, they pass among the common People "for Payment, as if they were of real Value. The Merchant, who finds means to "get shut of them, takes no care about their intrinsick Value, finding Gulls who "take them off his hands for real Wealth."

Whether these Wares were designed to signify Pardons, Indulgences, Dispensations, and the like Trifles, with which *Rome* purchases Gold, Silver, and whatever ministers to Pride and Luxury, this is a plain and manifest Meaning, that she shall be deprived of all her Wealth and Luxury at once, and of all the Means by which she was used to procure them.

Her

TEXT.

15 *The Merchants of theſe Things which were made rich by her, ſhall ſtand afar off, for the Fear of her Torment, weeping and wailing.*

16 *And ſaying, Alas! alas! that great City that was clothed in fine Linnen, and Purple, and Scarlet, and decked with Gold, and precious Stones, and Pearls.*

17 *For in one Hour, ſo great Riches is come to nought, and every Ship-maſter, and all the Company in Ships, and Sailors, and as many as trade by Sea, ſtood afar off.*

18 *And cried, when they ſaw the Smoke of her burning, ſaying, What City is like unto this great City?*

PARAPHRASE.

Her Agents, by whoſe means ſhe obtained her Wealth, and was able to live in ſuch Pomp and Luxury, and who ſerved her with great Zeal, as they ſhared in her Riches and Luxury, ſhall themſelves be ſeized with Fear, when they ſee her Torments; they ſhall then forſake her, and fly as far as they can from her, leſt they partake of her Puniſhment, as they were Partakers of her Guilt, their Joy ſhall be turned into Weeping and Wailing. 15

They ſhall utter their Sorrow in bitter Complaints, ſaying, Alas! alas! What dreadful Calamities have befallen this mighty City, once ſo admired and adored, which ſhone in all the Pride, and with all the Pomp of Riches, and Grandeur! 16

But now is ſuddenly and unexpectedly ſpoiled of all its great Riches, and fallen into the utmoſt Diſtreſs of Poverty; ſo that even the lower People, who uſed to expreſs great Reverence and Zeal for her, who profited themſelves in ſome inferior Offices under her, ſhall be as uſeleſs to her as her greater and more powerful Friends; they ſhall alſo forſake her, and for their own Safety ſhall get as far from her as they can. 17

When they ſee her as a City burnt down to the Ground, and her Smoke aſcending, as it were, from every Part of her Ruins; they ſhall cry out with Aſtoniſhment, Was ever the Condition of any City like this, formerly in Greatneſs and Glory, now in ſudden Ruin and Miſery (*g*). 18

(*g*) This wailing of the Sailors, by whom, in the Allegory of Trade, are meant Perſons inferior to Merchants, ſeems to be taken from the Prophecy of *Ezekiel*, *c.* xxvii. 32. *And in their wailing they ſhall take up a Lamentation for thee, and lament over thee, ſaying, What City is like Tyrus, like the deſtroyed in the midſt of the Sea?*

They

TEXT.

19 *And they caſt Duſt on their Heads, and cried weeping and wailing, ſaying, Alas! alas! that great City wherein were made rich all that had Ships in the Sea, by reaſon of her Coſtlineſs: for in one Hour is ſhe made deſolate.*

20 *Rejoice over her thou Heaven, and ye holy Apoſtles and Prophets: for God hath avenged you on her.*

21 *And a mighty Angel took up a Stone like a great Millſtone, and caſt it into the Sea, ſaying, Thus, with Violence, ſhall that great City Babylon be caſt down, and ſhall be found no more at all.*

PARAPHRASE. SECT. 17.

They ſhall, as is uſual in Caſes of the deepeſt Mourning and Sorrow, put Aſhes on their Heads, and cry out with great Bitterneſs of Heart, O the inexpreſſible Miſery of this great City! She who was uſed to enrich all who had Dealings with her, wherever they were imployed in her Service; ſuch was her Intereſt, Power, and Wealth, they were ſure to make their Fortune by her Countenance and Favour: yet is ſhe herſelf ſuddenly and unexpectedly made deſolate, unable to help either herſelf or her Friends. 19

But, added the Angel, though this great Event of divine Juſtice will fill the Hearts of many with Concern and Grief, it will be to the Comfort and Joy of ſincere faithful Chriſtians, for whoſe Conſolation theſe Revelations are made. The Apoſtles, Prophets, and Saints of God, will have reaſon to rejoice in ſo wonderful an Inſtance of God's Protection and Favour; for it is to avenge the Cauſe of his Church, and faithful Servants, God does ſo ſeverely puniſh this perſecuting City. 20

Farther, to confirm the irrecoverable Ruin of this perſecuting City, another mighty Angel appeared in my Viſion, who plunged a great Stone, like a Millſtone, into the Sea, and he explained the Meaning of his Action by theſe Words: *Babylon* ſhall fall, this myſtical *Babylon* ſhall ſink never to riſe again; as a Stone thrown with Violence into the Sea, ſinks to the Bottom, and never riſes more. 21

CHAP. XVIII.

TEXT.

22 *And the Voice of Harpers, and Muſicians, and of Pipers, and Trumpeters, ſhall be heard no more at all in thee, and no Craftſman, of whatſoever Craft he be, ſhall be found any more in thee, and the Sound of a Millſtone ſhall be heard no more at all in thee.*

23 *And the Light of a Candle ſhall ſhine no more at all in thee, and the Voice of the Bridegroom and of the Bride ſhall be heard no more at all in thee, for thy Merchants were the great Men of the Earth, for by thy Sorceries were all Nations deceived.*

24 *And in her was found the Blood of Prophets, and of Saints, and of all that were ſlain upon the Earth.*

PARAPHRASE.

So great and laſting will the Ruin of this perſecuting City be, that there ſhall be no more any Entertainments of Diverſion, or Pleaſure, for the Rich; no more Employment for Perſons ſkilled in any Trade or Buſineſs; no not even for the loweſt Sort of People, ſuch as were uſed in the meaneſt Services, in preparing Corn for the daily Food of the Inhabitants, and providing the very Neceſſaries of Life for them. 22

Nor ſhall the Inhabitants of that ruin'd City be continued by new Marriages, and a Succeſſion of Families; no Bridal-Lamp, or Songs, no Ceremonies of nuptial Joy, ſhall ever more be ſeen or heard in it; but it ſhall be quite deſolate, and without Inhabitants, becauſe it has been guilty of ſo much Pride, Idolatry, and Cruelty: Sins, that God is uſed to puniſh with exemplary Severity, eſpecially when Perſons abuſe their Riches and Power, not only to corrupt themſelves, but ſpread their Corruptions every where, by their bad Example and Influence. 23

So great has been her Superſtition and Cruelty, that ſhe has outdone the ſevereſt Perſecutions; ſhe has wantonly ſpilt the Blood of thouſands, for being faithful to the Truth and Purity of the Chriſtian Faith and Worſhip; by approving the Cruelty of former Perſecutors, ſhe has involved herſelf in their Guilt, as ſhe is herſelf guilty of the innocent Blood ſhed throughout the Earth, ſubject to her Authority, and in virtue of her Canons and Decrees. And now having filled up the Meaſure of her own Sins, it is righteous in God, ſo heavy a Puniſhment ſhould fall upon her *(f)*. 24

CHAP.

(f) This Deſcription of the deſolate State of *Rome*, ſeems to be an Imitation of ſome Paſſages in the Prophet *Jeremiah*, concerning the Ruin of ancient *Babylon*.

And

CHAP. XIX.

SECT. 18.

CONTENTS.

THE Prophecies relating to this third Period, concluded with a ſevere Puniſhment of *Rome* for her Pride, Luxury, Superſtition, and Idolatry, and eſpecially for her cruel Perſecution of all who were found faithful to their Duty, in preſerving the Purity of the Chriſtian Doctrines and Worſhip. When *Rome* thus fell, as antient *Babylon*, to riſe no more, the heavenly Church is introduced as a Chorus, or Choir, to praiſe God for his righteous Judgments and Faithfulneſs. This excellent Hymn of Praiſe, ſung by the united Voices of Angels and Saints, the whole Aſſembly of Heaven, ſtrongly repreſents to all Chriſtians, and every Church on Earth, what grateful Senſe they ought to have of God's Faithfulneſs in their Protection, and of his righteous Judgments in puniſhing the Perſecutors of Truth and Religion.

And it ſhall be, when thou haſt made an end of reading this Book, that thou ſhalt bind a Stone to it, and caſt it into the midſt of Euphrates. And thou ſhalt ſay, Thus ſhall Babylon ſink, and ſhall not riſe, from the Evil that I will bring upon her, Jer. li. 63, 64. This was ſtrictly true of antient *Babylon*, which remains an Heap of Ruins to this Day, the City now called *Babylon* being built in a different Place. This Part of the Prophecy ſeems ſtrongly to intimate, that *Rome* ſhall in like manner be irrecoverably deſtroyed; a Judgment which as yet has not been inflicted upon it. There ſeems alſo, in theſe Expreſſions, an Alluſion to another Paſſage of the ſame Prophet. *Moreover, I will take from them the Voice of Mirth, and the Voice of Gladneſs, the Voice of the Bridegroom, and the Voice of the Bride, the Sound of the Millſtones, and the Light of the Candle; and this whole Land ſhall be a Deſolation, and an Aſtoniſhment*, Jer. xxv. 10. Muſick was the Entertainment of the Rich and Great; Trade, the Buſineſs of Men of middle Rank; preparing Bread, and the Neceſſaries of Life, the Employment of the loweſt People; Marriages, in which Lamps and Songs were known Ceremonies, are the uſual Methods of peopling Cities, as new Births ſupply the Place of thoſe that die. Now, the Deſolation of *Rome* is deſcribed in ſuch manner, as to ſhew, that neither Rich nor Poor, neither Perſons of middle Rank, nor of the loweſt Condition and Employments, ſhould be able to live there any more; it ſhall not be repeopled by new Marriages, but for ever remain deſolate and uninhabited, either by Perſons born in it, or reſorting to it, on account of any Buſineſs or Employment whatſoever.

Tho', for wiſe Reaſons, and for a limited Time, God may permit the Righteous and Faithful to ſuffer many things from the Enemies of Truth and Righteouſneſs, yet the End, and final Event of Things, ſhall ſurely ſhew God's Faithfulneſs in the bleſſing of his People, and Juſtice in the Puniſhment of his Enemies. A juſt Reaſon for Conſolation, Gratitude, and Praiſe.

TEXT.

1 *AND after theſe things, I heard a great Voice of much People in Heaven, ſaying, Allelujah, Salvation and Glory, and Honour, and Power, unto the Lord our God.*

2 *For true and righteous are his Judgments, for he hath judged the great Whore which did corrupt the Earth with her Fornication, and hath avenged the Blood of his Servants at her hand.*

3 *And again they ſaid, Allelujah; and her Smoke roſe up for ever, and ever.*

PARAPHRASE.

WHEN I was thus diſtinctly informed by an Angel, of the total Deſtruction of that perſecuting Power, which was to ariſe in this third Period, and continue for ſo long a time, it was repreſented farther, as if the whole Church was aſſembled together; which I heard, as a Chorus, with united Voices, begin an Hymn of Praiſe to God, ſaying, *Allelujah*, let us aſcribe Salvation, Glory, Honour, and Power, unto *Jehovah*, the only true God, who is our God. 1

For his Judgments ſhew him to be juſt and righteous, faithful, and true; his Puniſhment of *Rome*, in ſo exemplary a manner, for her Pride, Superſtition, Idolatry, and Perſecution, declares his Righteouſneſs; he has illuſtriouſly manifeſted the Truth and Faithfulneſs of his Promiſes, in avenging the Blood of his Servants, on her who ſo cruelly put them to death for their Faith in God, and Conſtancy in his true Religion. 2

And they ended their Hymn, ſaying, *Allelujah*, let God, our God, be praiſed, who in this laſt Judgment has put an end to the Power of Perſecution for ever. It ſhall not henceforth, as formerly, riſe up again, to perſecute the Saints; this perſecuting City ſhall lie waſte, from 3

Gene-

TEXT. PARAPHRASE. SECT. 18.

Generation to Generation, never to be restored *(a)*.

4 *And the four and twenty Elders, and the four Beasts, fell down and worshipped God that sat on the Throne, saying,* Amen, Allelujah.

After the Chorus of the General Assembly had ended their Hymn, the twenty four Elders, Representatives of the united Church, the Patriarchs, and Apostles, and the four living Creatures, the Cherubim, who were nearest the Throne of God, prostrated themselves before *Jehovah*, and concluded the Praises of the heavenly Church, saying, *Amen, Allelujah*, so let *Jehovah*, our God, be praised. 4

5 *And a Voice came out of the Throne, saying, Praise our God, all ye that fear him, both small and great.*

When this Hymn was finished, there came a Voice from the Throne itself, the Oracle pronounced an Order to all Persons truly religious, to all the faithful Servants of God, of whatever State or Condition they might be, that they should heartily join in the Praise of God, and exalt his Name, so glorious in righteous Judgment, and Faithfulness to his Promises *(b)*. 5

(a) The Expression, *Her Smoke rose up, for ever, and ever*, seems to be taken from the Prophet *Isaiah*, where it is explained by the Prophet, to mean *perpetual Destruction. It shall not be quenched Night nor Day, the Smoke thereof shall go up for ever, from Generation to Generation it shall lie waste; none shall pass through it for ever, and ever*, Isa. xxxiv. 10.

Mr. *Daubuz* observes, the two *Allelujahs* in this Part of the Hymn correspond to the Messages of the two Angels, one of which proclaims the *Fall*, and the other shews its *Perpetuity*. This Repetition may however be accounted for, as corresponding with the Hymns of the antient Church, in which we may observe, that repeating the Word *Allelujah*, is used by the Authors, as an Elegance in the Composition.

(b) A Voice from the *Throne*, is from the *Glory*, or the *Oracle*; this shews the great Authority and Solemnity with which this Order was published. The Praise of God, to which this Oracle directs, seems somewhat different from that of the foregoing Hymn; that Hymn was to celebrate the Praise of God, principally on account of his Faithfulness and Justice, in the *Punishment* of a persecuting Power, which had long oppressed the faithful Servants of Christ. But this, as appears by the following Hymn, in obedience to the Direction of the Oracle, is principally to praise God for the *happy* and glorious State of the Church, consequent upon this Punishment of their Enemies; that happy and glorious State of the Church, suppose, wherein it is said to live and reign with Christ *a thousand Years*, and which is more largely described in the following Chapter. For which great Goodness of God, all good Men are prepared, by this solemn Thanksgiving, to express their hearty and grateful Acknowledgments.

CHAP. XIX.

TEXT.

6 *And I heard as it were the Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thunderings, Allelujah: for the Lord God omnipotent reigneth.*

7 *Let us be glad, and rejoice, and give honour to him: for the Marriage of the Lamb is come, and his Wife hath made herself ready.*

8 *And to her was granted, that she should be arrayed in fine Linnen, clean and white: for the fine Linnen is the Righteousnes of Saints.*

PARAPHRASE.

Upon this Voice of the Oracle, the 6 whole Church, in obedience to it, began to celebrate the Praises of God in another Hymn; their united Voices were strong, as the Sound of innumerable People singing together, that it might be compared to the Noise of the Sea, or of Thunder. They began the Praise of God, saying, *Allelujah*, for *Jehovah*, the one true God, whose almighty Power and supreme Dominion reaches all Creatures, appears to establish his own Kingdom of Truth and Righteousness in the World.

Let it fill the Hearts of all who truly 7 fear God, with Gladness and Joy, and dispose them to give all honour unto him, now he has so fully and so gloriously accomplished his Promises; for now the true Church of Christ, his faithful Disciples, as his Spouse, are appointed and prepared to receive public and eminent Marks of his Affection, in a State of Happiness and Dignity, suitable to their Relation to him (*c*).

As it is usual for Bridegrooms at their § Marriage, to make Presents to their Brides, of rich Ornaments and Apparel, so, at this time, the Church of Christ shall be presented with suitable Ornaments; it shall be adorned with real Righteousness and Holiness, with a divine Nature and God-like Temper, in

(*c*) The antient Prophets describe the Favour of God to his People, by the Affection of a Bridegroom. *For as a young Man marrieth a Virgin, so shall thy Sons marry thee; and as a Bridegroom rejoices over a Bride, so shall thy God rejoice over thee*, Isa. lxii. 5. The Church is represented in the New Testament, in the same Similitude of a Bride. *For I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ*, 2 Cor. ii. 2. As Marriages were used to be celebrated with great Joy, the Marriage of the Lamb with his Church, is a fit Emblem to shew the State of Prosperity and Happiness to which God will raise it, after all its Sufferings for the sake of Truth and Righteousness.

conformity

TEXT. *PARAPHRASE.* SECT. 18.

conformity to God's own Perfections: Ornaments more valuable, and more honourable, than the moſt coſtly or honourable Habits of the eaſtern *Princes*, or of the antient *Prieſts*.

9 *And he ſaith unto me, Write, Bleſſed are they who are called to the Marriage-Supper of the Lamb: and he ſaith unto me, Theſe are the true Sayings of God.*

The Angel then directing his Speech in particular to me, bid me take notice of this Part of the Prophecy, and write it down as a Maxim of great uſe to the Patience and Conſolation of the Saints, as they may reſt ſatisfied in full Aſſurance of Hope, that all the Promiſes in this Prophecy ſhall be ſurely accompliſhed; for they are the faithful, the never-failing Word of God. 9

10 *And I fell at his Feet to worſhip him; and he ſaid unto me, See thou do it not: I am thy Fellow-Servant, and of thy Brethren, that have the Teſtimony of Jeſus; worſhip God, for the Teſtimony of Jeſus is the Spirit of Prophecy.*

Upon this Kindneſs, and Condeſcenſion of an Angel converſing with me, I was going to expreſs my Thankfulneſs and Reſpect, by proſtrating myſelf at his Feet; but he immediately ſtopt me, and informed me, that in this Revelation he was employed as a Servant of God, together with myſelf; that I was now to conſider him, tho' an Angel, as one of my Brethren, whom God employs in revealing Things relating to Chriſt, and his Church. The Viſions which revealed to me ſo many Things concerning the future State of the Church, proceed from the ſame Spirit of Prophecy as all true Revelation does. Worſhip not me then, ſays the Angel, but God, whoſe Servants we both are in this Revelation, and from whom we have both received the ſame Spirit of Prophecy *(d)*. 10

The

(*d*) It has been often queſtioned, how the Apoſtle ſhould ever think of worſhipping an Angel, as proper Worſhip and religious Honour are expreſsly forbid to any Creature, and as Idolatry is ſo great a Sin, in account both of the Jewiſh and Chriſtian Religion; and as this Anſwer of the Angel did not ſo fully ſatisfy St. *John* himſelf, that what he offered was ſinful, and of itſelf unlawful, for he offers to do the

CHAP. XIX.

TEXT.

11 *And I saw Heaven opened, and behold a white Horſe, and he that ſat upon him was called faithful and true; and in Righteouſneſs he doth judge and make War.*

PARAPHRASE.

The Prophetic Viſions were continued; 11
a new Scene was preſented before me: the Gates of Heaven were ſet wide open for an Army to march out in Order. This Army was led by a Perſon riding on a white Horſe, ſuch as Generals were uſed to ride on ſolemn Proceſſions. He appeared to be the Perſon to whom God had given all Power, and committed all Judgment, who was to accompliſh all the Promiſes of God in Faithfulneſs, and to execute all his

ſame thing again afterwards, *c.* xxii. 8. Before we anſwer this Queſtion, we ought, I think, to anſwer a previous Queſtion: Whether the Apoſtle did intend any proper religious Honour or Worſhip to the Angel at all? The Word which we render to worſhip, is uſed for civil Reſpect, as well as for religious Honour; it properly means a known Cuſtom of the Eaſtern People, of bowing down to the Ground, and kiſſing the Feet of Perſons of very ſuperior Rank. Thus *Ruth* complimented *Boaz: Then ſhe fell on her Face, and bowed herſelf to the ground*, Ruth ii. 10. Thus *Abigail* alſo complimented *David: She fell before David on her Face, and bowed herſelf to the ground, and fell at his Feet*, 1 Sam. xxv. 23. The Apoſtle then, notwithſtanding any thing in the Expreſſion, might mean no more than the moſt humble Act of civil Reſpect; the original Word meaning in general, both civil Reſpect and religious Worſhip, muſt be determined to either, by the Circumſtances of the Diſcourſe in which it is uſed. It will be ſufficiently diſtinguiſhed, I think, by being referred either to the true God, or to a Creature.

προσκυνῆσαι.

The Reaſon for which the Angel forbids this high Act of Reſpect, ſeems to intimate, that he did not underſtand it as an Act of religious Honour; he mentions nothing of the Sin or Danger of Idolatry in it: he only ſhews it was improper the Apoſtle ſhould give ſuch Reſpect to him; not by ſhewing it was unlawful to give ſuch Reſpect to any Being whatſoever, but becauſe he was a Fellow-Servant with the Apoſtle, and of his Brethren the Prophets, as it is more clearly expreſſed, *c.* xxii. 9. As if the Angel had ſaid, I have but received the ſame Spirit of Revelation from God, which you alſo have. The Teſtimony of *Jeſus* is the true Spirit of Prophecy; in him the Prophecies of the antient Prophets had their Accompliſhment; it is ſtill the true Spirit and proper Intention of Prophecy, to reveal Things relating to Chriſt and his Church. This is the Spirit of Prophecy in the Viſion you have ſeen; and if I have now explained any of thoſe Revelations to you, the Honour is not due to myſelf, but to God, from whom I received it; let your Acknowledgment and Thanks be therefore given unto him. This I take to be the plaineſt Account; though the Reader ſhould be informed, ſome learned Interpreters underſtand this Action as ſymbolical or figurative. "To teach and repreſent unto us, under the Perſon of the "Apoſtle himſelf, ſays Mr. *Waple*, that the beſt Men are very apt to be ſurprized "and drawn by the Example of others, and by falſe Pretences, into Creature-"Worſhip; and that ſuch Worſhip is unlawful, let the Pretences be ever ſo plau-"ſible; and that the only way to prevent all manner of Idolatry, is to keep to the "Precept here given, of worſhipping God alone."

Daubuz. Waple.

Threat-

TEXT. *PARAPHRASE.* SECT. 18.

Threatnings in Righteouſneſs, for the Protection of God's People, and for the Puniſhment of their Enemies.

12 *His Eyes were as a Flame of Fire, and on his Head were many Crowns; and he had a Name written, which no Man knew but he himſelf.*

He appeared with a noble Aſpect; his Eyes were glorioufly bright and piercing; his Head, to ſhew his numerous Conqueſts, and large Empire, was adorned with many Crowns: So great was the Dignity and Authority conferred upon him, that no Perſon beſides himſelf could fully comprehend it (*e*). 12

13 *And he was clothed with a Veſture dipt in Blood, and his Name is called the* WORD OF GOD.

He was dreſſed in a Robe of deep Red, as if it had been dipt in Blood; to expreſs, that *Jeſus*, who, for his voluntary Obedience unto Death, when he ſhed his own Blood, was highly exalted, and had a Name given him which is above every Name, ſhould fulfil this Prophecy, in the utter Deſtruction of the Enemies of his Government: their Slaughter ſhould be then ſo great, that their Blood ſhould, as it were, be ſprinkled on his Garments; then he ſhould be celebrated under the glorious Title of the *Word of God* (*f*). 13

The

(*e*) This Expreſſion ſeems to refer to the many Characters given the Chriſt in Prophecy, which are ſo great, that we cannot fully comprehend all that they mean. It has been probably thought by ſome Interpreters, that this Part of the Deſcription refers to the Prophecy of *Iſaiah*. *The Government ſhall be on his Shoulders, and his Name ſhall be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace. Of the Increaſe of his Government and Peace, there ſhall be no End, upon the Throne of David and his Kingdom, to order it, and to eſtabliſh it with Judgment, and with Juſtice, from henceforth even for ever*, Iſa. ix. 6, 7. His Perſon and Government are repreſented wonderful and incomprehenſible.

(*f*) This Title, the *Word of God*, makes it evident, that the Perſon deſigned in the Viſion, is the ſame Perſon whom St. *John*, in his Goſpel, calls by the ſame Name; ſo that *Jeſus Chriſt* himſelf is repreſented as riding at the head of an Army, to take Vengeance of the Enemies of his Religion, and faithful Servants.

Mr. *Daubuz* obſerves, "That λογος, or *Word*, has three ſeveral Significations; it "may ſignify Words, Actions, and Commands. Chriſt is the Word of God in all "theſe Reſpects: Daubuz, *on the Place.*

"I. He is his Word, becauſe before his Incarnation, and much more ſince, he "has been the great Angel of God, to bring Meſſages, or the Words of God, to "Men."

CHAP. XIX.

TEXT.

14 *And the Armies which were in Heaven followed him upon white Horſes, clothed in fine Linnen, white and clean.*

PARAPHRASE.

The Prophetic Viſion farther repreſented this General followed by the Armies of Heaven, which marched after their Prince and chief Commander in great State; themſelves richly clothed in ſplendid Habits, wearing the fineſt Linnen: to ſignify, that now the Church ſhould attain a State of Peace and Triumph; their Faith and Patience ſhould be highly rewarded; their Happineſs and Joy ſhould be far above what *Rome* ever ſaw in the Glory of a Triumph *(g)*. 14

The

" II. He is the Word of God, becauſe he is the great Miniſter of God, to per-
" form all his Works of Creation, Preſervation, and Redemption."

" III. As to the Word ſignifying *Command*, Chriſt is, in reſpect of that, two
" Ways the Word of God."

" 1. As he is the Executor of all God's Commands."

" 2. As he is himſelf the chief Commander, and even now joined with God,
" ſitting upon his Throne at his right Hand; the Prince Αρχη and Αρχων of the
" Creation, King of Kings, and Lord of Lords. This Account not only ſhews,
" our Author adds, why Chriſt is called the Word of God in general, but why
" he is ſo called in this Place."

" I. Being the Word, as he brings Meſſages, and is the great Angel of the Co-
" venant, he brings now the greateſt Errand, the Perfection of the Covenant in the
" Reſurrection, firſt of the Saints, and then of all the Dead."

" II. Being the Word of God, as he is the great Miniſter, he now comes to
" perform the moſt magnificent of God's Works."

" III. As he is the Executor of God's Commands, and is to command and rule
" under the Father, he comes now to be King of Kings, and Lord of Lords."

It is obſervable, that in the Temple, the *Schechinah*, or Glory, the *Preſence* of God in the moſt holy Place, was the Oracle, and the *Kebla*, whence God gave forth his Word and Command, and towards which Preſence all the Worſhip of the Church was addreſſed. The Oracle was called דביר from דבר, which is often tranſlated λογος and *Word*. Another *Hebrew* Word אמיר, which is rendered λογος and *Word*, will properly alſo ſignify Authority and Command, and one veſted with ſupreme Authority and Command. Thus *Amir*, or *Emir*, is a known Title of Magiſtracy in the Eaſt; and *Emir al mumunin*, is the Prince or Lord of the true Believers, a well-known Title of the Succeſſors of *Mohammed*. Not only the Title of *Emir* in the Eaſt, but of *Dictator* among the *Romans*, ſeem to have come from the ſame Original, as Perſons whoſe Word and Command had ſovereign Authority.

Selden, *Titles of Honour*, V. 3. p. 191.

As in the Temple, the *Schechinah*, or Glory, was the Oracle, and Mercy-Seat, from which Oracle God gave his Commands with ſupreme Authority, and at which Preſence he graciouſly received the Addreſſes of his Church; may not an Alluſion to this very ſignificant and principal Part of the *Moſaical* Inſtitution, be one probable Reaſon, why Chriſt is ſtiled here the *Word of God?*

(*g*) The Armies of Heaven, in the Language of Scripture, often mean the Angels of God; which, as miniſtring Spirits, who continually attend on his Service,

TEXT.

15 *And out of his Mouth goeth a ſharp Sword, that with it he ſhould ſmite the Nations, and he ſhall rule them with a Rod of Iron: and he treadeth the Wine-Preſs of the Fierceneſs and Wrath of Almighty God.*

PARAPHRASE. SECT. 18.

The Viſion farther repreſented a ſharp Sword, coming out, as it were, of the Mouth of Chriſt, to ſignify, that he had the full Power of the Sword; and that now he was about to uſe it, in a ſtrict Execution of Juſtice on the Enemies of Truth and Righteouſneſs; that he would chaſtiſe them as with an Iron-Rod, and puniſh them with the moſt ſevere Vengeance of God's Wrath, which is as his Power, almighty, and able to puniſh his Enemies with utter and everlaſting Deſtruction (*b*). 15

may be called the Armies of Heaven, probably in alluſion to the Cuſtom of Princes, who keep the chief and beſt of their Troops about their Perſons, as their Guard, and in their Capital City, the Place of their Reſidence; and have their principal and chief Officers attending their Courts.

In this Viſion the faithful Chriſtians, who perſevered with Conſtancy in the Day of Temptation, ſeem repreſented as received into Heaven, and aſſociated with the Angels, into the Hoſts or Armies of Heaven, as well as in the Praiſes of the heavenly Church; ſo that theſe Armies of Heaven may be underſtood not only of the Angels of God attending Chriſt, but alſo of ſuch faithful Chriſtians, who had received their Crown and Reward: They are ſaid to be clothed in fine Linnen, white and clean; which is juſt before interpreted to mean the *Righteouſneſs of the Saints.*

They ſeem to be the ſame Perſons deſcribed before, *c.* xvii. 14. *And they that are with him, are called, and choſen, and faithful.* So that theſe Armies in Heaven, which followed their victorious General, ſeem to include, if not to mean principally, thoſe Chriſtians who had kept the Faith againſt all Oppoſition; to expreſs the high Honour and Happineſs to which they are now advanced.

(*b*) Chriſt, in the firſt Viſion, is repreſented with a ſharp two-edged Sword, *Rev.* i. 16. to expreſs one of the principal Parts of Government, the Power of the Sword; the *Jus Gladii* including the Right of making War, and inflicting Puniſhments.

To *rule with a Rod of Iron*, is an Alluſion to an Expreſſion in *Pſalm* ii. 9. in which it was propheſied concerning the King whom *Jehovah* had ſet upon his *holy Hill of Sion*, that he ſhould as eaſily break his Enemies, and all their Oppoſition, as *a Rod of Iron* could break in pieces an earthen Veſſel.

To *tread the Wine-Preſs of the Fierceneſs of the Wrath of Almighty God*, is an Alluſion to a Paſſage in the Prophet *Iſaiah*, c. lxiii. 3. uſually underſtood of the Meſſiah. *I have trodden the Wine-Preſs alone, and of the People there was none with me: for I will tread them in mine Anger, and trample them in my Fury, and their Blood ſhall be ſprinkled on my Garments, and I will ſtain all my Raiment: for the Day of Vengeance is in mine Heart, and the Year of my Redeemed is come.*

CHAP. XIX.

TEXT.

16 *And he hath on his Veſture, and on his Thigh, a Name written,* KING OF KINGS, AND LORD OF LORDS.

17 *And I ſaw an Angel ſtanding in the Sun, and he cried with a loud Voice, ſaying to all the Fowls that fly in the midſt of Heaven, Come, and gather yourſelves together unto the Supper of the great God.*

18 *That ye may eat the Fleſh of Kings, and the Fleſh of Captains, and the Fleſh of mighty Men, and the Fleſh of Horſes, and of them that ſit on them, and the Fleſh of all Men, both free and bond, both ſmall and great.*

PARAPHRASE.

Finally, I obſerved a Motto, or Inſcription, on one Part of his Garment which covered his Thigh, the Place where the Sword was uſually wore; in which Inſcription he was ſtiled *King of Kings, and Lord of Lords:* To ſignify, that he was really poſſeſſed of a juſt Dominion over all the Princes and Kingdoms of the Earth; a Dominion which the Eaſtern Monarchs, and after them the *Roman* Empire, unjuſtly attempted, a Title which with great Vanity they aſſumed to themſelves. 16

As I beheld this General marching with his Army in Order, on this great Expedition, the Event of it in the total Overthrow and Deſtruction of his Enemies, was declared by the Voice of an Angel, who ſeem'd to ſtand in the Sun; who, with a very audible Voice, invited the Birds of Prey to the Carcaſes of the Slain, as to a great Feaſt, which the Vengeance of God on his Enemies would ſoon provide for them. 17

In which Feaſt, they ſhould prey upon the dead Bodies of a numerous Army; many Perſons of the higheſt Rank and Character ſhould remain dead, and unburied on the Field of Battle: So that the Birds of Prey ſhould feaſt themſelves on the Fleſh of Kings, great Captains, and of mighty Men, as well as on the Fleſh of common Soldiers, and their Horſes *(i)*. 18

I

(*i*) This Paſſage is imitated from the Prophet *Ezekiel*, c. xxxix. 17. *And thou Son of Man, thus ſaith the Lord God, Speak unto every feathered Fowl, and to every Beaſt of the Field; aſſemble yourſelves, and come, gather yourſelves on every ſide to my Sacrifice (or Slaughter) that I do ſacrifice for you upon the Mountains of Iſrael, that ye may eat Fleſh, and drink Blood; ye ſhall eat the Fleſh of the Mighty, and drink the Blood of the Princes of the Earth. . . . Thus ſhall ye be filled at my Table.* This is a ſtrong

TEXT. *PARAPHRASE.* SECT. 18.

19 *And I saw the Beaſt, and the Kings of the Earth and their Armies gathered together, to make War againſt him that ſat on the Horſe, and againſt his Army.*

I beheld alſo in my Viſion, another Army appeared to oppoſe Chriſt, and the Army of Heaven, which he led: The Beaſt, which repreſented the perſecuting Power of *Rome*, in conjunction with the Kings of the Earth, who aided and ſupported that perſecuting Power, gathered all their Force together, and headed a numerous Army: All the Enemies of Truth and Righteouſneſs combined to oppoſe a thorough Reformation of their Errors, Superſtition, Idolatry, and Perſecution. 19

20 *And the Beaſt was taken, and with him the falſe Prophet that wrought Miracles before him, with which he deceived them that had received the Mark of the Beaſt, and them that worſhipped his Image, theſe both were caſt alive into a Lake of Fire, burning with Brimſtone.*

But Chriſt, and his Saints, obtained a full and entire Victory over them; a Victory ſo compleat, as when the Generals and all the chief Officers are made Priſoners of War, and the reſt of the Army is cut to pieces in the Field of Battle. For the perſecuting Powers, repreſented by the Beaſt and falſe Prophet, the principal Perſons who had ſupported the Apoſtacy by falſe Doctrines, and impoſed on the Credulous by Pretences to Wonders and Miracles, were made Priſoners, to ſuffer a more exemplary Puniſhment by the Hands of Juſtice; for theſe were afterwards condemned to be burned alive, and had their Sentence executed upon them, being thrown into a Pit of burning Brimſtone. 20

21 *And the Remnant were ſlain by the Sword of him that ſat upon the Horſe, which Sword proceeded out of his Mouth: and all the Fowls were filled with their Fleſh.*

As to the reſt, the Perſons of lower and inferior Rank, who had abetted the Apoſtacy, and concurred in oppoſing a Reformation, they, like the common Soldiers of an Army, fell in the Field of Battle, and were left there unburied, as 21

ſtrong Deſcription of a great Slaughter, and heavy Judgment of God, when he ſhall come to puniſh his Enemies. So it is explained by the Prophet, *v.* 21. *I will ſet my Glory (ſaith the Lord God) among the Heathen, and all the Heathen ſhall ſee my Judgment that I have executed, and my Hand that I have laid upon them.*

a Prey for the Fowls of the Air to feed on: A very ſtrong figurative Expreſſion of their full and compleat Deſtruction (*k*).

(*k*) The general Meaning of this ſtrong and beautiful Figure is ſufficiently plain and intelligible, and ſufficient to anſwer the Deſign of the Prophecy, to encourage Conſtancy, Faith, and Patience; to give Conſolation, and Hope, under preſent Oppreſſion and Perſecution for the ſake of true Religion, and a good Conſcience. That the ſeveral Particulars of this figurative Deſcription, have themſelves a farther particular Meaning, is not ſo plain and certain. It is, I think, a Mark of right Underſtanding, in the Language of Prophecy, and in the Deſign of Prophecy too, to keep to what appears the Deſign and Meaning of the Prophecy in general, and what the whole of it, laid together, points out to us: and not to ſuffer a warm Imagination to miſlead us from the real Intention of the Spirit of Prophecy, by following uncertain Applications of particular Parts of it. Who can ſay, for inſtance, with any Certainty, that the Fleſh to be eaten, and the Birds invited to the Feaſt, have each a particular myſtical Senſe, or that they really mean any thing more, than to deſcribe a great Battle, Defeat, and Slaughter?

However, there are in moſt figurative Deſcriptions, ſome particular Parts of the Repreſentation, that ſeem, with great probability, deſigned to point out ſome chief Circumſtances to particular Obſervation.

Thus, in this Deſcription, the Puniſhment of the Beaſt and falſe Prophet, who were taken Priſoners, and condemned to be burned alive, being different from the Puniſhment of the Remnant which were ſlain by the Sword, ſeems to intimate, that the chief and principal Maintainers of the Apoſtacy, they who uſed all their Power, and all the wicked Arts of Deceit, in oppoſition to true Religion, ſhall be puniſhed in proportion to their Guilt, and ſhall ſuffer in a manner more terrible and exemplary than others. Burning alive is one of the moſt terrible Executions; being caſt into a Lake or Pit of Fire, *burning with Brimſtone*, images in the Mind, the Deſtruction of *Sodom* and *Gomorrah*, who are recorded as Examples of perpetual Deſtruction, from which they can never poſſibly recover themſelves.

Thus alſo, as the Beaſt and falſe Prophet do not mean private Perſons, according to this Deſcription, but the Powers of Bodies Politick, in perpetual Succeſſion, this very naturally teaches us to conſider their Puniſhment in a double Capacity; or, to uſe the Words of Mr. *Daubuz*, "The Deſign here is to ſhew us, that Chriſt will "not only deſtroy at laſt, the Perſons who at that time ſhall be in poſſeſſion of what "is ſignified by the Beaſt and falſe Prophet, but alſo utterly extirpate the Succeſſion "of the Tyranny and falſe Prophecy for ever. So that the Beaſt, and the falſe "Prophet are Perſons in a double Capacity, that is, Perſons in general, Enemies "to Chriſt, and alſo in poſſeſſion of a Power which is to be extinguiſhed with "them."

Daubuz, *on the Place.*

However, this I think we may take as the undoubted Meaning of the Prophecy in general, that now all the Powers of the Apoſtacy ſhall be deſtroyed; no Oppoſition ſhall remain, to hinder that happy State of the Church, which is to follow in the next Period, and which the Spirit of Prophecy deſcribes in the following Chapter.

CHAP.

CHAP. XX.

SECT. 19. *Period Fourth.*

CONTENTS.

THIS Chapter repreſents a new State of the Church, upon its Deliverance from the Perſecution and Corruption of the third Period, or during the Reign of the two Beaſts, for 1260 Prophetic Days or Years. That long State of Oppreſſion is to be followed by a long Continuance of Peace and Proſperity; a fourth Period is deſcribed, which, among other Characters, is to laſt for a thouſand Years. The two firſt Periods ended in a Deliverance of the Church, but thoſe Deliverances were of ſhort Continuance, and attended with conſiderable Defects; but now, after the Church ſhall have paſſed through this third Trial of Faith and Patience, it is to attain a State of very great Proſperity, and to remain in it for a very conſiderable Length of Time. This is that happy State of the Church, which, from the Continuation of it for 1000 Years, is uſually called the *Millennium*.

The Deſcription we have of it in this Chapter, is very ſhort, contain'd within the firſt ſix Verſes; Interpreters have, however, abundantly ſupplied what they thought wanting in the Account of Prophecy, out of their own Invention, it is to be feared, rather than from ſure or well-grounded Principles of Judgment. No wonder then, they differ ſo much about the true Meaning of a Prophecy, in which they have mixed ſo many of their own Imaginations; ſo that the Diſputes ſeem not ſo much what is the Intention of the Spirit of Prophecy, as which of the Interpreters has the fineſt or the warmeſt Imagination.

Let us then carefully endeavour to diſtinguiſh what the Spirit of Prophecy plainly intends, from what uncertain Conjectures or doubtful Reaſonings may ſuggeſt to our Minds, as a more diſtinct and particular Account of it.

The Prophecy itſelf repreſents it after this manner.

AFTER

TEXT.

1 *AND I saw an Angel come down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his Hand.*

2 *And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thouſand Years.*

3 *And caſt him into the bottomleſs Pit, and ſhut him up, and ſet a Seal upon him, that he ſhould deceive the Nations no more, till the thouſand Years ſhould be fulfilled: and after that he muſt be looſed a little ſeaſon.*

PARAPHRASE.

AFTER I had ſeen, in the former Prophetic Viſions, the Downfall and Puniſhment of the laſt perſecuting Power of *Rome*, the State of the Church which was to follow upon it, was repreſented in a new Viſion; for I beheld an Angel as deſcending from Heaven, like one ſent on a Meſſage from the Throne of God; his Commiſſion was expreſſed by a double Symbol: He had a Key in his Hands, which was the Key of the great Abyſs, or bottomleſs Pit; and he brought alſo with him a great Chain, ſuch as Priſoners were uſed to be bound with, to prevent an Eſcape. 1

I ſoon perceived, in my Viſion, on 2
what Errand this Angel was ſent; for he ſeized on the Dragon, the old Serpent, by which the Devil was ſignified, the great Adverſary of Mankind, and Enemy of Truth and Righteouſneſs, the great Seducer of the World into Error and Wickedneſs; the Angel arreſted him, bound him, and committed him to cloſe Cuſtody for a thouſand Years.

The Angel committed him to cloſe Cu- 3
ſtody in a ſtrong Priſon, he lock'd him faſt up in the bottomleſs Pit, and put a firm Seal upon it, that he might not eſcape, or go about as before, to deceive the Nations. Thus was the Devil to be confined for a thouſand Years, though after that time ſhould be expired, the wiſe and holy Providence of God ſhould take off this Reſtraint, though it ſhould be but for a very ſhort ſpace of time *(a)*.

When

(*a*) The Abyſs or bottomleſs Pit in which Satan is to be confined for a thouſand Years, during this happy State of the Church, is explain'd on the firſt and ſecond

TEXT.

4 *And I ſaw Thrones, and they ſat upon them, and Judgment was given unto them; and I ſaw the Souls of them that were beheaded for the Witneſs of Jeſus, and for the Word of God, and had not worſhipped the Beaſt, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands, and they lived and reigned with Chriſt a thouſand Years.*

PARAPHRASE. SECT. 19.

When the Church was thus deliver'd from the Power of Satan, by his Confinement, either to ſeduce or perſecute it, the happy State of the Church was thus farther repreſented: I ſaw Thrones erected, and Perſons ſat on them, to whom the Authority of Government, and Adminiſtration of Juſtice were committed, and ſuch Perſons were intruſted with it, who had the Conſtancy of Martyrs, whom no Fears of Death could force into any Compliance with the antichriſtian Apoſtacy, but who perſevered in the Profeſſion of the Chriſtian Faith, againſt all Oppoſition, neither yielding to the general prevailing Corruptions, or making any Acknowledgment of Subjection to the Authority and Dominion of the antichriſtian Power of the Beaſt; ſuch as theſe the Spirit of Prophecy declared were the Perſons to reign with Chriſt for theſe thouſand Years. 4

Verſes of the ninth Chapter, where an Angel is ſent to open it, as here to ſhut up Satan a cloſe Priſoner in it. The ſhutting up of Satan in ſo cloſe a Priſon as a Pit or Dungeon under Ground, ſo ſure a Confinement by locking it faſt, and putting a Seal upon it, may well be underſtood to mean, that for this ſpace of time the Devil who is repreſented the firſt in the Apoſtacy, and principal Agent in the Oppoſition to Truth, Righteouſneſs, and Religion, ſhall be fully reſtrained from the Exerciſe of all Influence and Power, either to ſeduce Men into Error and Wickedneſs, or to perſecute Men of Conſcience, Conſtancy and Faithfulneſs.

As the Devil is repreſented the Head or Ruler of the evil Spirits or Angels, a Reſtraint of their Power ſeems alſo to be intended, in the Impriſonment of their Chief or Head; ſo that in the general, this ſeems to be the Meaning of the Spirit of Prophecy, in this figurative Deſcription, that during all the time of this Period, that is for a thouſand Years, "The Church of Chriſt ſhall enjoy Purity of Religion in "Peace, without any Diſturbance from thoſe old Enemies of Mankind, working "in the Children of Diſobedience." Daubuz *on the Place.*

"And this ſeems to imply, adds our Author, that all ſhall be converted, —— "however, if there be any that remain unconverted, they will, during the Impri- "ſonment of Satan, be in ſo ſmall a Number, —— and ſo feeble in compariſon of "the true Chriſtians, that they ſhall neither dare, nor be able, to diſturb the Peace "of Chriſt's Kingdom." Id. ib.

It is not improbable, that ſhutting up Satan in the bottomleſs Pit or Abyſs, may have a particular Regard to a Reſtraint on the Power of *Mohamediſm*, and effectually ſtop the Prevalency of that Impoſture, as before opening the bottomleſs Pit, had a principal Regard to the Riſe and ſurpriſing Progreſs of it, *ch.* ix.

CHAP. XX.

THIS Deſcription of the Thrones, and of them that ſat on them, is not, I conceive, to be underſtood, as if all who are afterwards ſaid to live and reign with Chriſt a thouſand Years, were ſet on theſe Thrones. The Expreſſion, *I ſaw Thrones, and they ſat upon them*, may mean no more, than that ſome ſat on them, how few, or how many ſoever they might be. Though all are ſaid to *live and reign with Chriſt*, that may well be underſtood of a free and full Enjoyment of the glorious Bleſſings and Happineſs of this Kingdom of Chriſt.

The figurative Deſcription ſeems to intimate Order and Government in this Kingdom of Chriſt, that ſome were to have Judgment given unto them, or to be raiſed to the Authority of Magiſtrates in it. This, as all other Governments, was to be made up of Governors, and Governed; and this Authority of Magiſtracy was given to them that ſat on the Thrones, whoever they were, who were judged worthy of ſuch Honour and Authority in this Kingdom of Chriſt. The Expreſſions ſeem to be an Alluſion to the principal Court of *Iſrael*, in which the Members of the Sanhedrim ſat on raiſed Seats, or Thrones, on each hand of the Prince, or Preſident of the Aſſembly. Nor would this Repreſentation be improper, though Chriſt himſelf ſhould be ſuppoſed ſitting on the principal Seat or Throne; for Chriſt himſelf ſpeaking to his Apoſtles, ſays, *In the Regeneration, when the Son of Man ſhall ſit on the Throne of his Glory, ye alſo ſhall ſit on twelve Thrones, judging the twelve Tribes of Iſrael*, Matth. xix. 28. In like manner, in this Prophecy, *And round about the Throne were four and twenty Seats, and upon the Seats I ſaw four and twenty Elders ſitting, cloathed in white Raiment, and they had on their Heads Crowns of Gold.* Theſe four and twenty Seats are expreſsly four and twenty Thrones, και κυκλοθεν τε θρονε, θρονοι εικοσι κ) τεσσαρες.

Thrones, then, as Seats of Dignity, are to diſtinguiſh thoſe who have the Adminiſtration of Government committed unto them, from the reſt of the People, who are to be governed by them, and can in no Propriety be applied to every Member of the Kingdom, who lives under the Protection, and enjoys the Bleſſings of a Government.

It is a Queſtion of Conſequence to the true Meaning and right Underſtanding of this Prophecy, how we are to underſtand the *Souls of them who were beheaded for the Witneſs of Jeſus*, and who are the Perſons who had *not worſhipped the Beaſt, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands*; or, which is the ſame, who are the Perſons whom the Prophecy intends to repreſent, as enjoying the Bleſſings of that happy State of the Church.

Here Interpreters differ widely in their Opinion; ſome underſtand this Deſcription literally, to mean a real and proper Reſurrection of ſuch Perſons, who, in the former States of Perſecution, were put to death for their Conſtancy in the Profeſſion of pure Chriſtianity; that is, the Martyrs under the Heathen Empire, and thoſe who were ſlain under the Reign of the Beaſt. It is ſuppoſed, that all theſe Saints and Martyrs ſhall at this time be really raiſed from the dead, for a thouſand Years before the general Reſurrection;

tion; or, as a very ingenious Author repreſents it, "Thoſe who have ſuf- SECT. 19.
"fered for the ſake of Chriſt and a good Conſcience, ſhall be raiſed from
"the dead a thouſand Years before the general Reſurrection, and reign Burnet's *Theory*, *l.* 4.
"with Chriſt in an happy State." *c.* 4.

But there are others, who underſtand this Deſcription in a figurative Senſe; they ſuppoſe the Prophecy intends ſuch Perſons as have the true Spirit and Temper of Martyrs, who have like Faith, Conſtancy and Zeal with thoſe whom no Perſecutions could prevail upon to deny the Truth, make *Shipwreck of a good Conſcience*, or criminally comply with any of the Corruptions of their Times.

They who are for a literal Reſurrection of the Martyrs, in order to live and reign with Chriſt for theſe thouſand Years, principally inſiſt on the direct Meaning of the Expreſſions, *The Souls of them that were beheaded for the Teſtimony of Jeſus*; which they think muſt mean, "The Martyrs under Waple. Daubuz.
"the Heathen *Roman* Emperors, as Beheading was a *Roman* Puniſhment,
"and as the very Souls that were beheaded, or dead, live again in the
"*Millennial* State. They farther obſerve, This is the Reward promiſed to
"the Martyrs, to the Souls who *cry for Vengeance under the Altar*, and who
"*overcome* by Death, or by reſiſting the Enemies of Chriſt, and his Reli-
"gion, unto Death. They obſerve, this is agreeable to the Doctrine of
"St. *Paul*, 1 *Theſſ.* iv. 16. that the *Dead in Chriſt ſhall riſe firſt*; that is,
"they who died for Chriſt's ſake. This Interpretation is confirmed, they
"think, by the following Obſervation, that the reſt of the Dead lived not
"again till the thouſand Years were finiſhed; and therefore this is pro-
"perly a firſt Reſurrection. This ſhews, they add, that the Perſons men-
"tioned as dead and living, were once really dead. If they were not,
"what Occaſion was there to compare them with the reſt of the Dead?
"By which are to be underſtood, all ſuch Chriſtians who are dead, or ſhall
"die, having no Title to the firſt Reſurrection, as they were neither actu-
"ally Martyrs, or Confeſſors."

Theſe Arguments are farther ſupported by ſeveral Conjectures, and by an Application of ſome Paſſages of Scripture that are ſuppoſed to favour them.

But they who, on the other hand, underſtand this Deſcription in a figurative Senſe, obſerve, that all the Expreſſions will very well bear ſuch an Interpretation, that it will be more agreeable to the Stile of Prophecy, in particular to the Stile of this Book, which every where abounds in figurative Deſcriptions, that all theſe Expreſſions are uſed in the antient Prophets in a figurative Meaning, and that there are unanſwerable Difficulties attending a literal Interpretation of them.

Dr. *Whitby*, in a learned and judicious Treatiſe of the *Millennium*, has conſidered the whole Argument at large, where the Reader may find full Satisfaction; I ſhall only ſet before him the Sum of thoſe Arguments which ſeem greatly to confirm the figurative Interpretation.

It is obſerved in the firſt place, that all theſe Expreſſions may very well be underſtood in a figurative Senſe. The *Souls of them which were beheaded for the Witneſs of Jeſus*,——and which had not *worſhipped the Beaſt*,

may eaſily, according to the Manner of Prophetic Language, ſignify Perſons of like Spirit and Temper with them, of like Faith, Patience, Conſtancy, and Zeal. *John* the Baptiſt was *Elias*, becauſe he came *in the Spirit of Elias*. *This is Elias*, ſays our Saviour, *which was for to come*, *Matth.* xi. 14. And St. *Luke* ſpeaking of *John*, preparing the Way for the Appearance of the Meſſiah, thus explains it: *And he ſhall go before him, in the Spirit and Power of Elias*, Luke i. 17. Thus a State of the Church, in which the Spirit of the antient Martyrs and Confeſſors, and the Purity of thoſe Times ſhall return, may be deſcribed as a Church of Martyrs, a Church ſo nearly reſembling them, in Temper, Conſtancy and Zeal.

It is a very eaſy and natural Figure, as well as very common in this Book of Prophecy, to deſcribe Perſons by the Names of ſuch, whoſe Tempers and Characters they imitate and follow. Thus the Names of *Sodom*, *Egypt*, and *Babylon*, are ſo often aſcribed to *Rome*, on account ſhe nearly reſembled them in *Corruption*, *Pride*, and *Cruelty*.

The other Expreſſions, of a *Reſurrection*, of *living* and *reigning*, were uſed before in antient Prophecy, to ſignify the Reſtoration of the Church from a low and afflicted State. Thus the Prophet *Hoſea*, exhorting to *return unto the Lord, for he hath torn and he will heal, he hath ſmitten, and he will bind us up*; he adds, *after two Days will he revive us*, or make us live again, *on the third Day will he raiſe us up, as from the Dead, and we ſhall live in his Sight*, Hoſea vi. 1, 2.

In this Prophecy, when the two Witneſſes were *ſlain*, and their *dead Bodies lay in the Streets of the great City*, Rev. xi. 7, 8. the Spirit of Life from God *enter'd into them*, and they *ſtood on their Feet*, *v.* 11. or they are repreſented under the Figure of being raiſed from the Dead.

It is moreover obſervable, that as all theſe Expreſſions may well be underſtood in a figurative Senſe, agreeable to the Language of Prophecy, ſo it is more agreeable to underſtand them ſo in a Book of Revelations, delivered throughout in ſuch a Stile. Every Part of theſe Prophecies is ſo to be underſtood, the *Book*, the *Seals*, the *Trumpets*, the *Beaſts*, the *Witneſſes*, the *Dragon*, and *old Serpent*; and why not the *Reſurrection* of the Martyrs and Confeſſors?

It is alſo very material, that theſe very Expreſſions ſeem to be taken from ſome Paſſages of Scripture, in which they are plainly uſed in a figurative Senſe, and muſt be ſo interpreted. There is a remarkable Prophecy of *Ezekiel*, *c.* xxxvii. 3. concerning the Reſtoration of *Judah*, and her Return out of the Captivity. *And he ſaid unto me, Son of Man, can theſe Bones live? And I anſwered, O Lord God, thou knoweſt.* It follows, *v.* 5. *Thus ſaith the Lord God unto theſe Bones, Behold, I will cauſe Breath to enter into you*; that is, a Spirit of Life, or living Spirit, and *ye ſhall live. And ſo I propheſied, as he commanded me*, ſays *Ezekiel*, *v.* 10. and the *Breath*, or Spirit of Life, *came into them, and they lived, and ſtood up upon their Feet.* The Meaning of theſe figurative Expreſſions is thus explained, *v.* 11, 12. *Then he ſaid unto me, Son of Man, theſe Bones* are, or ſignify, *the whole Houſe of Iſrael: Behold, they ſay our Bones are dried, and our Hope is loſt: we are cut off for our Parts. Therefore propheſy and ſay unto them,*

them, Thus ſaith the Lord God, Behold, O my People, I will open your Graves, and cauſe you to come out of your Graves, and bring you into the Land of Iſrael. Or, I will bring you out of your Captivity, and into the Enjoyment of your own Country, Liberties, Laws, and Religion. SECT. 19.

It is farther to be obſerved, " how fully the Deſcription of the Conver- " ſion of the *Jews* anſwers to the *Millennium* of St. *John*, who uſeth the " very Words by which their Prophets had foretold their glorious Conver- " ſion, as Dr. *Whitby* has ſhewn at large." Whitby, *Treatiſe of the true* Millennium, *c.* 2. *ſ.* 3.

Now, as this happy State of the Church may well be underſtood of the fulleſt Accompliſhment of the Prophecies, which ſpeak of the Converſion of the *Jews*, and receiving them again into the Church, which St. *Paul* calls *Life from the Dead*, Rom. xi. 15. this Interpretation will be the moſt eaſy and proper, as moſt agreeable to the Senſe in which they were uſed in the antient Prophecies, upon the like Occaſion.

Yet farther, a literal and proper Reſurrection of the Martyrs and Confeſſors, who ſuffered in the Heathen *Roman* Empire, and Reign of the Beaſt, is attended with many Difficulties, ſo great as render that Interpretation very doubtful and improbable.

Dr. *Whitby* has remarked, that a proper and literal Reſurrection is never in the whole New Teſtament, expreſſed or repreſented to us by the living of the *Soul*, but by the Living, Raiſing, and Reſuſcitation of the *Dead*, the Raiſing of the *Bodies* of the Saints, of them that *ſlept* in the Duſt, or in their *Graves*, or Sepulchres. Whitby, Ib. *c.* 3. *ſ.* 1.

The ſame learned Author farther obſerves, this Doctrine ſeems not well conſiſtent with the happy State of Souls departed. . . . . or with the high Prerogatives ſuppoſed to belong to the Souls of Martyrs . . . . that this Doctrine does not well agree with the accurate Deſcription of the Reſurrection in the Holy Scriptures; for in all thoſe Deſcriptions, there is no mention of a firſt and ſecond Reſurrection, or that one of them is to be a thouſand Years after the other. They deſcribe the Bodies at the Reſurrection, fit to live in Heaven, and not on this Earth; they repreſent the Reſurrection to be performed in a *Moment*, in the *Twinkling of an Eye*, 1 Cor. xv. 52. They repreſent, at that time, the *Dead in Chriſt ſhall riſe firſt*; but then alſo, *we which are alive, and remain, ſhall be caught up together with them in the Clouds, to meet the Lord in the Air, and ſo we ſhall be ever with the Lord*, 1 Theſſ. iv. 16, 17. The Scriptures ſpeak conſtantly of the Reſurrection of all Saints, as of a Reſurrection not to a temporal Life on Earth, but to an eternal Life in Heaven. Nor finally, does the Doctrine of a literal Reſurrection well agree, our Author obſerves, with the Genius of Chriſtian Faith, or with the Nature of Chriſtian Hope, or with that Freedom and Temper of Spirit it requires from the Profeſſors of Chriſtianity, who are taught not to ſet their Hearts and Affections on Things *on Earth*, but *on Things above, where Chriſt ſitteth at the Right Hand of God*, Coloſſ. iii. 1, 2, 3. Id. ib. *c.* 4. *ſ.* 1.

To theſe Obſervations of Dr. *Whitby*, let me add one or two Obſervations, which the Prophecy itſelf ſeems naturally to point out to us.

And,

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And, *firſt*, this Prophecy ſeems to ſuppoſe ſuch Inhabitants of the Earth, during the *Millennium*, as were the Inhabitants of the Earth, when the Beaſt was deſtroyed, or Men in the uſual State of natural Succeſſion; not Perſons raiſed out of the Grave, or fetched from the ſeparate State of departed Souls.

Here is no Intimation, that all good and faithful Chriſtians are to be ſlain at this time, together with the Beaſt and his Followers, to make room for Martyrs, and Perſons who died ſome Hundreds of Years before, to inhabit the Earth in their room. Beſides, they are repreſented in this State of the *Millennium*, as liable to be miſled by the deceitful Arts of *Satan*, and the Terrors of *Perſecution*; for which reaſon, the Safety and Security of the Church in this Period, is repreſented by laying a Reſtraint upon Satan, that he ſhould not deceive the Nations, or ſhutting him up in the bottomleſs Pit, that he ſhould deceive the Nations no more, till the thouſand Years ſhould be fulfilled. The Inhabitants of the Earth then, are ſuppoſed in the Prophecy, capable of being deceived, and in Danger of it, if the Power of Satan had not been ſo fully reſtrained. The Order of the Prophecy ſeems farther to confirm this Obſervation; for when the thouſand Years ſhall be expired, Satan muſt after that be looſed for a little Seaſon, and he ſhall make ſo bad uſe of that little time, as to deceive many, ſo far deceive them, as to gather a very great Number of them together, to attack the Saints, and the beloved City. Muſt theſe new Enemies of Chriſt and his Religion, be ſome of the old Perſecutors raiſed from the dead, or ſome of the Martyrs after their Reſurrection, ſeduced by Satan into his Party? Or muſt they be, as the Prophecy ſeems plainly enough to ſuppoſe, ſuch a Succeſſion of Men as now inhabit the Earth?

The *Prophecy* itſelf gives us occaſion to make this farther Obſervation, that this Prophecy places the general Reſurrection after theſe thouſand Years are expired, after Satan ſhall have made a new Attempt againſt Truth and Righteouſneſs, and with very great Numbers, as the Sand of the Sea; and after they ſhall be utterly deſtroyed by Fire coming down from God out of Heaven. Now the Prophecy deſcribes this Reſurrection, which is to follow the *Millennium*, and Defeat of the laſt Attempt of the Enemies of Truth, as a general Reſurrection of all Perſons, without any Exception, without the leaſt Intimation of ſo conſiderable a Reſurrection, above a thouſand Years before, as this Reſurrection of the Martyrs muſt have been, if meant literally. *I ſaw the Dead, ſmall and great, ſtand before God . . . . and the Dead were judged out of thoſe Things that were written in the Books, according to their Works*, Rev. xx. 12. They who were judged, were the Dead then raiſed to Life: Then the Dead were all raiſed, ſmall and great.

It ſhould ſeem then, that a literal and proper Reſurrection of Martyrs, to live on Earth a thouſand Years before the general Reſurrection and Judgment, is not a neceſſary Senſe of this Prophecy, nor ſo natural or probable a Senſe as the figurative. It ſhould ſeem, that the literal Senſe is liable to many Difficulties, and hardly reconcileable to the other Deſcriptions of the ſame Prophecy, and to other Paſſages of the Scriptures.

But

But the figurative Interpretation, *viz.* that this Prophecy ſhould mean an happy State of the Church on Earth, well anſwers the whole Deſign of the Prophecy, and appears the eaſier and more probable Meaning of the Words. SECT. 19.

The Church in Peace, free from Perſecution, and all deceitful Arts of Satan, and wicked Men, enlarged with the Converſion of the *Jews*, and *Fulneſs of the Gentiles*, ſerving God as a Kingdom of Prieſts, in the Purity of Chriſtian Worſhip, and enjoying all the Bleſſings of divine Protection and Grace, may well be expreſſed by *living and reigning with Chriſt*.

This ſhort Deſcription will then allow a Liberty to every one of applying to this happy State of the Church, whatever other Prophecies he ſhall find relating to the peaceful and proſperous State of the Church in the laſt Times. If we take care to apply them in an eaſy and natural Senſe, agreeable to the true Meaning of this Prophecy, and true Nature of the Peace, Purity, and Happineſs of the Church, deſigned by it, we ſhall rectify the Miſtakes, and prevent the dangerous Errors that ſome may have fallen into, by indulging too far an unreaſonable Fancy, and ungrounded Imagination; and the true *Millennium* will be very far from an unreaſonable Doctrine, or a dangerous Enthuſiaſm.

TEXT.

5 *But the reſt of the dead lived not again, until the thouſand Years were finiſhed. This is the firſt Reſurrection.*

PARAPHRASE.

While this happy State of the Church ſhall continue, the Party of the Beaſt, 5 they who were united in Oppoſition to pure Chriſtianity, and in perſecuting Chriſt's faithful Servants, the Remnant who were ſlain with the Sword of him that ſat on the Horſe, *c.* xix. 21. ſhall not revive, or recover any Part of their former Power, but remain altogether unable to diſturb the Peace or Proſperity of the Church, till the thouſand Years ſhall be accompliſh'd. This happy State of the Church may well be called *Life from the dead*, or a *firſt Reſurrection* (*b*). In

(*b*) There is mention in this Prophecy, of two Sorts of dead Perſons; thoſe who were ſlain by the *Witneſs of Jeſus*, and thoſe that were ſlain by the *Sword of him that ſat on the Horſe*. As here is an Account of the Death of faithful Chriſtians by their Perſecutors, and of their Perſecutors themſelves by Chriſt, theſe Perſecutors are called the *Remnant*, the Reſt, οι λοιποι.

It is very agreeable to the Deſign and Connection of this Prophecy, to underſtand the Reſt of the Dead, who lived not again till the thouſand Years were finiſhed, of the Reſt or Remnant, *viz.* of thoſe that were ſlain with the Sword of him that ſat on

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TEXT.

6 *Bleſſed and holy is he that hath part in the firſt Reſurrection; on ſuch the ſecond Death hath no Power, but they ſhall be Prieſts of God, and of Chriſt, and ſhall reign with him a thouſand Years.*

PARAPHRASE.

In this eminently glorious State of the 6 Church, Happineſs and Holineſs ſhall not be ſeparate, as they now often are; then they ſhall be join'd inſeparably together; they ſhall be free from all Affliction, and from all Fears of Trouble, when the Wicked ſhall be condemned to the Lake which burneth with Fire and Brimſtone, the ſecond Death ſhall not hurt them, they continuing faithful in the Service of God, to which they are conſecrated by the Chriſtian Profeſſion, ſhall live as Prieſts to God and Chriſt, and ſhall reign in a pure, peaceful, and glorious Church-ſtate, under Chriſt's Protection and Favour (*c*).

the Horſe. Thus the dead Church raiſed to Life, and living and reigning for a thouſand Years, and the Enemies of the Church remaining dead, and not living again till the thouſand Years were finiſhed, will exactly agree in the ſame figurative Meaning. This will be a Senſe conſiſtent with the Reſurrection of the antichriſtian Party again, for a little Seaſon, after the thouſand Years ſhall be finiſhed.

Dr. *Hammond*, though he refers this Prophecy to a very different Period, yet from the Connection of the Words, perceived this was the true Meaning of the *reſt of the Dead*. Who the reſt of the dead are is manifeſt, not all beſides the Martyrs, but thoſe formerly named, *v.* 4. that is, they who *worſhipped the Beaſt or his Image, or received his Mark in their Foreheads or Hands.*——And therefore theſe may well be the reſt of the Dead here, it being punctually ſaid of them, *c.* xix. 21. οι λοιποι, the reſt were ſlain; and then, that *they lived not again till the thouſand Years were finiſhed*, muſt needs ſignify, that the Church was now for that ſpace free from ſuch Heathen Perſecutors, and purified from ſuch avowed Mixtures of thoſe vile unchriſtian Practices, which is but the negative Part annexed to the poſitive preceeding. So that, to uſe the Words of Mr. *Baxter*, "The reſt of the Dead, even the ſubdued "Pagans, (or Papiſts, ſay others) were kept as in a State of Death, out of Power, "till the Dragon revived their Power again, a thouſand Years after."

(*c*) To *reign* with Chriſt may well be underſtood in a figurative Senſe, as we are ſaid to be *crucified with Chriſt*, and *to live with him*; or as Chriſt himſelf is ſaid to *live in us*, Gal. ii. 20. "Happy Days of Peace and Righteouſneſs, of Joy and "Triumph, of external Proſperity, and internal Sanctity, when Virtue and Innocency ſhall be in the Throne, Vice and vitious Men out of Power and Credit, "are propheſied of in Scripture, and promiſed to the Church of God." Such a Kingdom, which ſhall be a Kingdom of Righteouſneſs as well as Peace, under a peculiar Divine Preſence and Conduct, may well be called the *Kingdom of God, and his Chriſt*, and they may be ſaid to *reign* with him, who through his Favour ſhall enjoy all the Bleſſings of that happy State.

Burnet's *Theory. l.* 4. *c.* 5.

CHAP.

CHAP. xx. 7. SECT. 20. *Period Fifth.*

CONTENTS.

THE following Verſes of this Chapter inform us, that the happy Days of the Church, propheſied of in the foregoing Viſion, will at length have their Period, though they are to continue for a long Time, and are not to expire till after a thouſand Years: Yet then, there ſhall be one Attempt more againſt the Purity of Religion, and againſt the Peace and Proſperity of the Chriſtian Church.

Satan is to be releaſed for a little Time, or Seaſon; but, in that little Seaſon, he ſhall deceive many, and ſo far ſeduce them, as to prevail upon them to join with him in his Apoſtacy.

This new Attempt againſt Truth and Righteouſneſs, ſhall end in the utter Ruin of the Enemies of Chriſt and his Religion; they ſhall be totally defeated, and their obſtinate Wickedneſs puniſhed with everlaſting Deſtruction.

This State of the Church and World, ſo different from the preceeding, deſerves to be conſidered as a new Period, which will therefore be the Fifth in Order.

TEXT.	*PARAPHRASE.*
7 *And when the thouſand Years are expired, Satan ſhall be looſed out of his Priſon.*	I was farther inform'd in my Prophetic Viſions, that this happy State of the Church was not to be perpetual, like the Happineſs of the heavenly State; for at the End of the thouſand Years, the extraordinary Reſtraint laid upon the Enemies of Truth and Righteouſneſs, ſhould be taken off, as if Satan was let looſe out of his Priſon, to deceive the World into Error, and Enmity againſt the Profeſſors of true Religion. 7

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TEXT.

8 *And ſhall go out to deceive the Nations, which are in the four Quarters of the Earth, Gog and Magog, to gather them together to Battle, the Number of whom is as the Sand of the Sea.*

9 *And they went upon the Breadth of the Earth, and compaſſed the Camp of the Saints about, and the beloved City, and Fire came down from God out of Heaven, and devoured them.*

10 *And the Devil that deceived them, was caſt into the Lake of Fire and Brimſtone, where the Beaſt and the falſe Prophet are, and ſhall be tormented Day and Night, for ever and ever.*

PARAPHRASE.

No ſooner ſhall this Reſtraint be taken off, but Satan ſhall again attempt to form and head a Party, by ſeducing Men of weak and evil diſpoſed Minds; and he ſhall find ſuch Perſons in the ſeveral Parts of the Earth, who, like the Deſcendants of *Gog* and *Magog*, the *Scythians* and *Tartars*, ſhall gather together in great Numbers, in order to invade, and ravage their Neighbours, and diſturb the Peace and Happineſs of the Church. 8

They ſhall come, like the barbarous Northern Nations, deſcribed in foregoing Prophecies; they ſhall make their Invaſions ſo ſuddenly, and with ſuch Numbers, that they ſhall ſpread far and wide over the peaceful Habitations of the Saints, and beſiege them even in their Camps, and Capital Cities, and threaten to ſpoil and ſubdue them. But this Attempt ſhall not be like former Invaſions of the barbarous Nations, who poſſeſſed themſelves of the Countries they invaded, in right of Conqueſt over the former Inhabitants; for God ſhall protect his faithful Servants, and deſtroy their Enemies in a very extraordinary manner: God ſhall ſend Fire out of Heaven to deſtroy them, as he did the wicked Inhabitants of *Sodom* and *Gomorrah*, (*Gen.* xix. 24.) and as he threatened *Gog* and *Magog* in the ancient Prophets, (*Ezek.* xxxix. 1, *&c.*) 9

And the Devil, the principal and chief Leader of this new Apoſtacy and Rebellion againſt God, and the Kingdom of his Son, ſhall then be puniſhed ſuitably to the Greatneſs of his Crime. He ſhall not only be ſhut up, and put under reſtraint as before; but now he ſhall be caſt into a Lake of Fire and Brimſtone, where he is to be puniſhed with the Beaſt and 10

falſe Prophet, for ever; his Power ſhall never more revive; his Anguiſh and Torment ſhall be endleſs, without any Hope of Relief, to all Eternity.

THIS Period, though it is repreſented very ſhort, yet deſerves particular Attention, on account of the Circumſtance of Time in which it is placed, between the End of the thouſand Years and the final Judgment; and alſo, as it repreſents the State and Condition of the Earth, to be much the ſame as at preſent, except an extraordinary Reſtraint laid on Satan, and the extraordinary Purity, Peace, and Happineſs of the Church, ariſing from a peculiar Protection and Bleſſing of Chriſt. For we ſee, no ſooner is Satan looſed, and his Reſtraint taken off, but he finds great Numbers of Perſons ready to be deceived, and to join in diſturbing the Peace, and corrupting the Purity of the Church.

The Theory of a very learned and ingenious Author, which ſuppoſes the happy State of the Church for a thouſand Years, cannot be in this preſent Earth, but muſt be after a Conflagration, when it ſhall be firſt deſtroyed, and then reſtored to a *Paradiſaical* State, is attended with a very great, and, as I think, an unanſwerable Difficulty, from this State of the World, after the thouſand Years ſhall be finiſhed. Burnet's *Theory*, *l.* 4. *c.* 10.

The ingenious Author is fain to ſuppoſe ſome Perſons, Sons of the Earth, generated from the Slime of the Ground, and the Heat of the Sun, as brute Creatures, he ſays, were at firſt. Id. ib. *p.* 149.

But as ſuch an Original of Mankind is, I think, unaccountable; ſo, I hope, the Prophecy has no Difficulty in it, that ſtands in need of ſo ſtrange a Solution. For notwithſtanding the general Peace and Purity of the Church, the many Converts to true Religion, and the great Number of Perſons truly Religious, and who live up to the Principles, and in the Practice of pure Chriſtianity, there may be alſo ſome Perſons of evil diſpoſed Minds, uneaſy with the Purity of true Religion, eaſily moved by the Paſſions of *Envy*, *Covetouſneſs*, and *Ambition*, whenever an Opportunity ſhall offer to gratify them. The Prophecy ſays nothing to make this impoſſible, or improbable; this Circumſtance rather makes it a likely Suppoſition, and certainly much more natural, than to raiſe a great Number of wicked Perſons from the Dead, or cauſe them to ſpring out of the Slime of the Earth, to revive a new Perſecution of the Chriſtian Faith and Religion.

The Expreſſions of this Prophecy ſeem to be taken from the Prophet *Ezekiel*, in the 38th and 39th Chapters. The Word of the Lord orders *Ezekiel* to *ſet his Face againſt Gog, the Land of Magog, the chief Prince of Meſhech and Tubal, and propheſy againſt him*, Ezek. xxxviii. 2.

Magog was a Son of *Japhet*, *Gen.* x. 2. from whom the *Scythians* are generally ſuppoſed to be derived; the *Mogul Tartars*, a People of the *Scythian* Race, are ſtill ſo called by the *Arabian* Writers, a People who

CHAP. XX.

Lowth, *on* Ezek. xxxviii.

above all others have beſt preſerved the moſt antient Names, as well as the moſt antient Cuſtoms. The Prophet *Ezekiel* joins to *Gog* and *Magog*, *Gomer* and all his Bands, the Houſe of *Togarmah* of the North Quarters, and all his Bands, *v.* 6. And, (*v.* 15.) *thou ſhalt come from thy Place, out of the North Parts, thou, and many People with thee.* This ſeems ſufficiently to ſhew, that *Gog* and *Magog*, with *Gomer* and *Togarmah* of the North Quarters, were a Northern People, ſome of the many Nations who were comprehended under the general Name of *Scythians*. Theſe were People uſed to invade their Neighbours in great Numbers, to ſpoil their Country, and rob them of whatever they could lay their Hands on. So the Prophet deſcribes them, *v.* 13. *Art thou come to take a Spoil? Haſt thou gathered thy Company to take a Prey? To carry away Silver and Gold, to take away Cattle and Goods, to take a great Spoil?*

I ſhall only add, that the very learned *Bochart* thinks it credible, that the Names of *Ruſſians* and *Muſcovites* are derived from *Rhos* and *Meſſhech*, mentioned in this Prophecy of *Ezekiel*. *Credibile eſt ex* ראש Rhos *&* משך Meſech, *id eſt*, Rhoſſis *&* Moſchis, *vicinis populis circa Araxim, (de quibus Ezekiel) deſcendiſſe Ruſſos, & Muſcovitas, gentes in Europæa Scythia celeberrimas, quæque latiſſime patent.*

Bochart. Phaleg. *l.* 3. *c.* 13. *p.* 188.

The Puniſhment of theſe Spoilers, *viz. Gog* and *Magog*, and the *Bands* joined to them, is thus deſcribed by the Prophet, *Ezek.* xxxviii. 22, 23. *And I will plead againſt him with Peſtilence, and with Blood, and I will rain upon him, and upon his Bands, and upon the many People that are with him, an overflowing Rain, and great Hailſtones, Fire and Brimſtone. Thus will I magnify myſelf, and ſanctify myſelf, and I will be known in the Eyes of many Nations, and they ſhall know that I am the Lord.*

The Nations then of *Gog* and *Magog*, were a very fit and proper figurative Deſcription of the *Enemies* of true Religion, and of the faithful Profeſſors of it, of their Neighbours Peace and Proſperity.

It may likewiſe be here, as Mr. *Daubuz* obſerves it is in many other Places, that the Event ſhall agree with the *Letter*, as well as with the *figurative* Expreſſions. "There may remain, according to Mr. *Pyle*, in the "farther and more diſtant Parts of the World, much People ſtill perſiſting "in Ignorance and groſs Superſtitions. . . . . Theſe rude Nations, prompted by Envy at the Plenty and Happineſs of the Chriſtian Kingdom, and "out of Deſire of Riches, Spoil and Plunder, (which is the true Spirit of "Satan, the Father of Miſchief) will be permitted to invade the Chriſtian "Territories in vaſt Bodies and Armies."

However it be, whether theſe Expreſſions be only *figurative*, or whether they contain alſo ſomething *literal*, the Subſtance of the Prophecy will be to this Purpoſe: That after the thouſand Years of Peace and Purity, the Church ſhall once more be diſturbed by Perſons, like the barbarous Northern Nations, who have often diſturbed the Peace of the World by their Invaſions. But it ſhall prove a fruitleſs Attempt, and end in their compleat and final Deſtruction; a Day of righteous Judgment will come, when true Religion, Peace, and Happineſs, ſhall be united inſeparably, without any future Moleſtation, or Diſturbance, for ever.

CHAP. xx. 11, &c. SECT. 21. *Period Sixth.*

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THE Courſe of theſe Prophecies, after many important Viſions deſcribing the State of the Church and World in this preſent Life, brings us at laſt to the great and final Judgment, when the whole Scene and Myſtery of Providence ſhall be finiſhed. Then the great Doctrine, which runs through the whole of theſe Prophecies, will be fully verified, That Truth and Righteouſneſs ſhall ſurely prevail in the End, againſt Error and all Iniquity; Eternal Happineſs ſhall be the Reward of the Faithful, and everlaſting Deſtruction the Puniſhment of the Wicked. Then all ſhall be judged, *every Man according to his Works.* This is repreſented as a ſixth Period of Providence; after which there will be in the ſeventh Period, an everlaſting *Sabbath*, a State of eternal Reſt and Happineſs for all the Righteous, and of the moſt perfect Worſhip of God, in the Praiſes and Devotions of the heavenly Church.

TEXT.	*PARAPHRASE.*
11 *And I ſaw a great white Throne, and him that ſat on it, from whoſe Face the Earth and the Heaven fled away, and there was found no Place for them.*	I farther beheld in another Viſion, 11 what was to follow upon this full complete Deſtruction of the Enemies of Chriſt and his Religion. The general Judgment was repreſented to me after this manner: I ſaw in my Viſion, a glorious ſhining Throne erected; I then beheld a Perſon ſitting on it; at his Appearance, the whole Frame and Conſtitution of the World alter'd and changed, and quite paſſed away; ſo that the preſent Heavens and Earth were found no more (*a*). Here-

(*a*) This Expreſſion, *The Earth and the Heavens fled away, and there was found no Place for them*, ſeems plainly to intimate ſuch a Change and Alteration, as will well agree with St. *Peter*'s Deſcription, that *then all theſe Things ſhall be diſſolved*, 2 *Pet.* iii. 11. This Diſſolution the ſame Apoſtle deſcribes more particularly as to the

CHAP. XX.

TEXT.

12 *And I ſaw the dead, ſmall and great, ſtand before God, and the Books were opened, and another Book was open'd, which is the Book of Life, and the dead were judged out of thoſe Things which were written in the Books, according to their Works.*

PARAPHRASE.

Hereupon I beheld in my Viſion, a general Reſurrection of all the Dead; all Ranks and Orders of Men, the loweſt as well as the greateſt, appeared before this Judgment-Seat of God, and they were all judged according to the moſt impartial Rules of Juſtice and Equity, as it ſhould appear by their Works, whether they were under the Condemnation of Sinners, or entitled to the Mercies of God, and Promiſes of eternal Life, that they were true and faithful Chriſtians, to whom the Salvation of God is promiſed according to the Goſpel of the Lord Jeſus Chriſt (*b*). 12

the manner of it. *The Heaven ſhall paſs away with a great Noiſe, and the Elements ſhall melt with fervent Heat: the Earth alſo, and the Works that are therein ſhall be burned up*, v. 10. At this *coming of the Day of God, the Heavens being on Fire, ſhall be diſſolved, and the Elements ſhall melt with fervent Heat*, v. 12. This great Change of the preſent State of the World, is to make way *for new Heavens, and a new Earth, wherein dwelleth Righteouſneſs*, v. 13. Thus, *the Heavens and Earth ſhall paſs away, and there ſhall be found no Place for them.*

(*b*) This Deſcription *of opening the Books, and judging out of the Things which were written in the Books, according to their Works*, ſeems an Alluſion to the Methods of human Courts of Juſtice. There are ſtated Laws, or Rules of Juſtice, by which all accuſed as Criminals were to be tried, and according to which they were to be found guilty, or acquitted. Theſe Laws, collected into a Body, were called the *Codex*, or Book of Laws; and when any Perſons were accuſed, and found guilty, their Actions muſt appear to be criminal, as againſt ſome of the Laws in that Book. Now the plain Evidence of the Laws of Righteouſneſs, the perfect Knowledge God has of all Mens Actions, the full Conviction of every Man's own Conſcience, wherein he has tranſgreſſed thoſe Laws of Righteouſneſs, may ſufficiently anſwer a legal Accuſation and Proof. The Sinner will be convicted by his Works, to have tranſgreſs'd the Laws of Righteouſneſs, whether promulgated by the Light of *Reaſon*, or by the Authority of particular *Revelation*.

In humane Courts of Juſtice, it is allowed to every Perſon to make his Defence, and urge what he has to offer, either to prove himſelf innocent, or that he is intituled to Favour or Pardon.

The Book of Life ſeems to allude more particularly to this Plea of the Perſon accuſed. The Book of the Revelation of Jeſus Chriſt has promiſed the Pardon and Forgiveneſs of Sins, and the Gift of eternal Life, to all true and faithful Chriſtians. The *Faith*, the *Patience*, the *Perſeverance* of true Chriſtians, will be proved by their Works; theſe ſhew them to be true Chriſtians, and therefore that they are intituled to the Mercies of God, and the Promiſe of eternal Life, according to what is written in the Book of Life, the Book of the *Revelation of Jeſus Chriſt*, which has *brought Life and Immortality to Light*.

This

TEXT.

13 *And the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them, and they were judged every Man according to their Works.*

14 *And Death and Hell were caſt into the Lake of Fire. This is the ſecond Death.*

15 *And whoſoever was not found written in the Book of Life, was caſt into the Lake of Fire.*

PARAPHRASE. SECT. 21.

This Judgment was ſo general, that all the Dead, without Exception, were raiſed again to Life, to be judged according to their Works, whether they died in the Sea, and were buried in the Waters, or by Land, and were buried in Graves; all in the inviſible State of the Dead were brought forth to this univerſal Judgment. 13

After this Reſurrection to Judgment, there ſhall be no more natural Death; they who are judged ſhall not return to their Graves again: for Death and *Hades* ſhall be deſtroyed. But there is a ſecond Death, the Portion of all who ſhall be found guilty, and condemned in this Day of righteous Judgment. 14

For as many as ſhall not then appear, before this impartial Judge, to be true and faithful Chriſtians, and as ſuch regiſter'd in the Rolls of the true Church of Chriſt, ſhall be puniſhed as the Enemies of God's Government, and of true Religion; they ſhall be caſt into a Lake of Fire, and ſhall ſuffer a ſecond Death, in a State of everlaſting Deſtruction (*c*). 15

(*c*) St. *Paul*'s Deſcription may give ſome Light to this Viſion of St. *John*, 2 *Theſſ.* i. 7, &c. *The Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting Deſtruction, from the Preſence of the Lord, and from the Glory of his Power, when he ſhall come to be glorified in his Saints, and admired in all them that believe, in that Day.*

CHAP.

CHAP. XXI.

SECT. 22. *Period Seventh.*

CONTENTS.

WE are now come, in the Courſe of theſe Prophecies, to the End, the Conſummation of all Things.

This Viſion ſtands in the Prophecy, after the laſt Attempt of the Enemies of Religion had been defeated; after the Dead, ſmall and great, had appeared before God's Judgment-Seat, and were judged according to their Works; after all the Wicked were doomed to everlaſting Puniſhment, and all who were not found written in the Book of Life, were caſt into the Lake of Fire.

This Order of the Prophecies ſeems to point out to us, that the new Heavens and new Earth, repreſented in this Viſion, ſignify that State of unchangeable Perfection, and heavenly Happineſs, to which the true and faithful Servants of the living God ſhall be advanced, when all their Trials and Sufferings in this Life ſhall be ended.

Nothing could be more proper to the uſeful Deſign of theſe Revelations, than ſuch a Concluſion of them, with ſo affecting a Repreſentation of the final, compleat, and everlaſting Happineſs of all the true Worſhippers of God, and faithful Servants of Jeſus. This is a powerful Motive to preſent Patience, a firm Foundation of preſent Hope, a ſtrong Encouragement to Zeal in the Cauſe of true Religion, and Conſtancy in the uncorrupt Faith of Jeſus, when ſuch a Reward is ſet before us, and promiſed to all who ſhall be faithful to the End.

It is a very antient Obſervation, which Men of cloſer Thought and better Senſe have long ſince made, that Happineſs is the Reward of Virtue in the End. It is a memorable Moral of *Euripides*,

Eurip. Ion. ad finem.

Εις τελος γαρ οι μεν εσθλοι,
τυγκανουσιν αξιον.

But

But here is a ſure Word of Prophecy, which before-hand acquaints us what will be the laſt Period and State of Things. The preſent World, for a few Years, a very few in compariſon of Eternity, will be a State of various Sorts of Trials and Troubles, of Evils cauſed by wicked Men, of Evils wherewith the righteous Governor of the World puniſhes their Wickedneſs; but the unchangeable Purpoſe of God has appointed another State of Things, when the Dead ſhall be raiſed, and judged according to their Works; all the faithful Servants of God and Chriſt will enjoy a State of eternal Life, in perfect Peace and Security, in complete Proſperity and Happineſs. SECT. 22.

It is with great Advantage, this Encouragement is given the Church in ſuch a Prophecy. An Obſervation of the faithful and punctual Accompliſhment of the former Parts of this Prophecy, in Times paſt, for ſeveral Hundreds of Years, ſerves much to confirm our Faith and Hope, in as faithful and punctual Performance of what remains.

We may be well aſſured, that God will reward all the Faithful with a State of perfect and endleſs Happineſs at the laſt, however he may permit Error and Perſecution to prevail for a Time, in this preſent State of Life.

It muſt be owned, ſeveral Interpreters of good Reputation, underſtand the following Viſion, a Deſcription of the happy State of the Church, during the thouſand Years in which it ſhall reign with Chriſt; or to deſcribe the full and complete Reformation of the Chriſtian Church, during the laſt Period upon Earth. Pyle, *Preface*, 22.

As I can ſee nothing in the Prophetic Deſcription, to confine it to this Meaning, ſo I apprehend the Order of the Prophecies, the chief and principal Deſign of them, and the Deſcription itſelf, greatly favour the Judgment of thoſe learned Writers, who underſtand theſe laſt Viſions, of the future State of Happineſs in Heaven, after the general Reſurrection, and laſt Judgment.

Thus the ſeventh and laſt Period concludes the whole Plan of Providence, and finiſhes it in an endleſs Sabbatiſm.

TEXT.

1 *AND I saw a new Heaven, and a new Earth: for the first Heaven, and the first Earth were passed away, and there was no more Sea.*

PARAPHRASE.

AFTER the foregoing Visions, in 1
which I beheld a Representation of the State of the Church and World, to the Consummation of all Things, I had the final Happiness of the true Worshippers of God represented to me in a new Vision; in which I beheld a perfectly new State of Things: The Heaven and Earth in which we now live, being quite passed away, melted with fervent Heat, and dissolved in Fire; there was a new Heaven and new Earth, in which I perceived one thing very remarkable, that there was no Sea. To signify, there should be no turbulent unquiet Spirits, to disturb the Peace of that happy State; nor should a tyrannical or persecuting Power ever arise in it (*a*).

The

(*a*) It is not very probable, the Spirit of Prophecy should have a Regard to the *Theory* of a late ingenious Author, who has contrived, that there shall *literally* be no more Sea in his new Earth, after the Conflagration: For however true we may suppose such a Circumstance in *Theory*, it could hardly be intelligible to any who should read this Prophecy, at least till the *Theory* had discovered it.

We perceive all the other Parts of this Description are figurative. It is remarkable, that the *Beast with seven Heads, and ten Horns*, the Author of all the Calamities of the third long Period, *rose out of the Sea*, Rev. xiii. 1. And the same tyrannical oppressive Power, under the Figure of the great Whore, is described as sitting *on many Waters*, *Rev.* xvii. 1. And in Scripture, any great Collection of Waters is called a *Sea*; and these Waters are interpreted to signify *People*, and *Multitudes*, and *Nations*, and *Tongues*, who were seduced to oppose the Truth, and persecute the faithful Servants of Christ.

The Sea moreover, when raised into a Storm, is a proper Figure to express the *Rage*, *Passion*, and *Tumult* of unquiet, evil, and seditious Minds. Thus *Daniel* describes the Rise of the four tyrannical Empires: *I saw in my Vision by Night, and behold the four Winds of the Heaven strove on the great Sea: and four great Beasts came up from the Sea, diverse one from another*, *Dan.* vii. 2, 3. To denote the Commotions of the World, the unquiet troublesome State of Affairs out of which new Tyrannies and oppressive Powers usually have their rise.

This Circumstance then, in the new Heaven and new Earth, that *there was no Sea*, is very proper to express in Prophetic Language, that in this happy State, there will be no *turbulent unquiet* Spirits, to be managed by the Ambitious; and therefore no fear any Beast should again rise out of the Sea. The most judicious *Jewish* Writers understand *new Heavens*, and *new Earth*, to mean a new State of Happiness, in which

TEXT.

2 *And I* John *saw the Holy City, new* Jeruſalem, *coming down from God out of Heaven, prepared as a Bride adorned for her Huſband.*

3 *And I heard a great Voice out of Heaven, ſaying, Behold the Tabernacle of God is with Men, and he will dwell with them, and they ſhall be his People, and God himſelf ſhall be with them, and be their God.*

4 *And God ſhall wipe away all Tears from their Eyes, and there ſhall be no more Death, neither Sorrow, nor Crying, neither ſhall there*

PARAPHRASE. SECT. 22.

The Bleſſedneſs of this State was farther repreſented to me, by the Model of 2
a noble City, as a *New Jeruſalem*; which Model ſeem'd to deſcend leiſurely out of Heaven, as it were, and come nearer to me in the Air, that I might obſerve it more diſtinctly: I perceiv'd it was ſet out with all the Splendour uſed at high Feſtivals, or Marriage-Solemnities (*b*).

Moreover, a Voice from Heaven at- 3
tended my Viſion, and explained the Meaning of it more particularly; for the Voice from Heaven declared, that God would fully accompliſh all that Good to his faithful Servants, which his Tabernacle ſignified to them, as the Seat of his Preſence, and Teſtimony of his Favour; he would bleſs them as his favoured People, and as their God he would be their Shield, and their Reward, and bleſs them with all Protection and Happineſs.

For ſuch ſhall be the bleſſed Effects of 4
God's Preſence with his People, and of his Grace and Favours to them, that they ſhall meet with no more Troubles and Afflictions, to draw Tears from their Eyes, as, in this preſent Life, all do

which former Sorrows and Troubles ſhall be remembered no more. So *Maimonides*, *Quod dixi, creabo novos cœlos*, &c. *id ita intelligo, quod vos poſiturus ſum in lætitiam perpetuam, loco luctus, & anxietatis prioris, neque illius luctus prioris memoria ſit manſura.* More Nevochim, *Par.* 2. *l.* 29. *f.* 268.

(*b*) What St. *John* ſaw coming down from Heaven, ſeems to have been the Plan or Model of the *New Jeruſalem*, which proves nothing where this happy State of the Church is to be enjoyed, much leſs will it determine it to be on Earth, as ſome have argued, becauſe it is ſaid to come down from Heaven; for the *Model* in the Viſion might well do ſo, wherever it was, that the Church ſhould enjoy the Happineſs repreſented by it.

Beſides, to *come down from Heaven*, or from God, in Scripture-Language, means the divine *Original* of a Thing, or that God is the *Author* of it. The Baptiſm of *John* was *from Heaven*, *Mark* xi. 30. becauſe his Authority was from God, and not from Men. When the Apoſtle mentions the *Jeruſalem which is above*, *Gal.* iv. 26. or the ſupernal *Jeruſalem*, he ſeems to mean a State of heavenly Original and Conſtitution.

CHAP. XXI.

TEXT.

there be any more Pain: for the former Things are paſſed away.

PARAPHRASE.

more or leſs. They ſhall no more be ſubject to Death, as all, without Exception, are in this mortal State. Every Thing that can cauſe Pain, or occaſion Sorrow, ſhall be far removed from this happy State. Theſe were the Afflictions of mortal Life, but now Death and the inviſible State are no more; all former Afflictions are paſſed away, and ſhall remain no longer (*c*).

5 *And he that ſat upon the Throne, ſaid, Behold, I make all Things new. And he ſaid unto me, Write, for theſe Words are true and faithful.*

5 The Happineſs of this State was not only declared by a Voice from Heaven, it was ſolemnly confirmed by the Oracle from the Throne: Take notice God will make a full Change of all Things, in the Form and State of the World; nor ſhall any of its former Afflictions remain. Record this Declaration and Promiſe: they contain nothing but what is moſt certainly true, and what in its due time ſhall be faithfully and fully accompliſhed.

6 *And he ſaid unto me, It is done: I am* Alpha *and* Omega, *the Beginning and the End. I will give unto him who is athirſt, of the Fountain of the Water of Life freely.*

6 And now ſhall be the Conſummation of all Things; all God's Promiſes ſhall be accompliſhed in the full Happineſs of his Servants and Saints. God who will execute all his Purpoſes from the Beginning to the End, will perfect the Happineſs of thoſe who have been faithful to his Cauſe. He will abundantly ſatisfy their Hopes and Deſires of eternal Life; Happineſs ſhall ever flow in upon them, as Water ever runs from a quick Spring, or overflowing Fountain.

(*c*) Such a State as is here deſcribed, free from all Pain, Sorrow, and Death, ſeems a Deſcription of ſome better State than what this preſent Life and World can afford.

Let

TEXT.

7 *He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my Son.*

8 *But the Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, ſhall have their Part in the Lake which burneth with Fire and Brimſtone: which is the ſecond Death.*

PARAPHRASE. SECT. 22.

Let this be an Encouragement to Faithfulneſs, Conſtancy, and Perſeverance: They who ſhall reſiſt and overcome the Temptations of a corrupt World, ſhall not loſe their Reward, God himſelf will be their God, their Portion, and their Happineſs. He will receive them as his Children, confirm their Right as the Sons of God, to inherit all the Bleſſings and Happineſs of eternal Life (*d*). 7

But the Caſe ſhall be quite otherwiſe with all the Enemies of true Religion, who have either deſerted it, or apoſtatized from it, or oppoſed it. The Cowardly, and Diſtruſtful, who either had not Faith in God's Promiſes, or Courage to perſevere, on the Encouragement of his Promiſes; all who indulged themſelves in abominable Vices, who, to gratify their Luſts, were guilty of Murders, Whoredom, Deceit, Idolatry, and Lying; all theſe ſhall have their Portion with the Devil, to whoſe Party they joined themſelves, and ſhall with him undergo the Puniſhment of the ſecond Death, in the Lake which burneth with Fire and Brimſtone. 8

(*d*) The Expreſſion, *He that overcometh, ſhall inherit all things*, ſeems to refer to the Promiſes made to them who overcome, in the Epiſtles to the Seven Churches, and very ſtrongly enforces them as Motives and Encouragement to Patience and Perſeverance. *To him that overcometh will I give to eat of the Tree of Life, which is in the midſt of the Paradiſe of God. He that overcometh, ſhall not be hurt of the ſecond Death. To him that overcometh, will I give to eat of the hidden Manna. To him that overcometh, and keepeth my Works to the End, to him will I give Power over the Nations:* the ſame ſhall be *clothed in white Raiment, and I will not blot out his Name out of the Book of Life, but I will confeſs his Name before my Father, and before his Angels: I will make him a Pillar in the Temple of my God, and he ſhall go no more out.* Finally, *To him that overcometh, will I grant to ſit with me on my Throne, even as I overcame, and am ſat down with my Father on his Throne.* All theſe Promiſes ſeem to be ſummed up and fulfilled in the Inheritance of all things, or the compleat Happineſs of eternal Life.

Beſides

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TEXT.

9 *And there came unto me one of the ſeven Angels, which had the ſeven Vials full of the ſeven laſt Plagues, and talked with me, ſaying, Come hither, and I will ſhew thee the Bride, the Lamb's Wife.*

10 *And he carried me away in the Spirit, to a great and high Mountain, and ſhewed me that great City, the holy* Jeruſalem, *deſcending out of Heaven from God,*

11 *Having the Glory of God; and her Light was like unto a Stone moſt precious, even like a Jaſper Stone, clear as Cryſtal;*

12 *And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the twelve Tribes of the Children of* Iſrael.

PARAPHRASE.

Beſides this more general Account of the final Happineſs of the Faithful, an Angel, as a Nuntius or Interpreter, was ſent to give me a more particular Deſcription of the Glory of that bleſſed State. It was one of the ſeven Angels who had the ſeven Cups full of the laſt Plagues, in the foregoing Viſion. He called upon me to come to him, and he would ſhew me more diſtinctly the Model of the holy City, the *New Jeruſalem*, adorned as the Bride of the Lamb, on her Marriage Feſtival. 9

Then the Spirit of Prophecy changed the Scene of my Viſion: I ſeemed to ſtand on an high Eminence, from whence I could diſtinctly ſurvey the whole Model of this heavenly City, which was let down from Heaven, a Model of a divine Plan, and Workmanſhip (*e*). 10

The firſt Thing I obſerved in the Model of this holy City, was a moſt glorious Brightneſs, like the ſhining Light of the *Schechinah*, formerly the Glory of God in the Temple, and Symbol of his gracious Preſence with Men; ſo that the Model ſhone as with the Luſtre of a Diamond, to expreſs a ſurprizing Beauty and Splendor. 11

I perceived alſo, that this City was walled about with a very thick and high Wall, to expreſs the great Safety and Security of the Inhabitants, free from all Danger or Fear of any Attempt or Surprize by their Enemies. It had twelve Gates, three in each Side of the Wall, 12 13

(*e*) The Paraphraſe expreſſes the Senſe of *coming down from Heaven*, as it is explained, *v.* 2.

which

TEXT.

13 *On the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates.*

14 *And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb.*

15 *And he that talked with me had a golden Reed to measure the City, and the Gates thereof, and the Walls thereof.*

PARAPHRASE. SECT. 22.

which stood towards the four Points of the Heaven, East, West, North, and South; and at each of the twelve Gates, stood an Angel, as a Centinel or Guard: each of the Gates was named after the Names of the twelve Tribes, as appeared by an Inscription over them, figuratively shewing, who had a Right to be admitted by the Guard of Angels, through the Gates into the City; such as had been faithful Members of the true Church: and expressing also the great Honour of that City, where Angels were appointed to do Duty as a Guard; an Honour properly due to the Majesty of God's Presence, and to the Seat of it. 13

The Foundations of the City Wall were also adorned with Inscriptions of the Names of the twelve Apostles of Christ, who had this Honour as the Founders of the Christian Church, by Christ's immediate Commission and Authority; figuratively shewing, that they who shall build their Faith on the Foundation of Apostolical Doctrine and Institutions, have a Right to the Blessings of this holy and happy State. 14

And I perceived, that the Angel-Interpreter, who was sent to instruct me more fully in these Things, appeared to have a golden measuring Rod, with which he measured the several Parts of this holy City; by which Measure was understood, the Greatness and Extent of the City, the exact Order and just Proportion of every Part of it: To shew figuratively, that this City was prepared for a great Number of Inhabitants, how small soever the Number of faithful Christians may at any time appear; and that every thing relating to the Happiness 15

TEXT.

16 *And the City lieth four ſquare, and the Length is as large as the Breadth: and he meaſured the City with the Reed, twelve thouſand Furlongs: the Length, and the Breadth, and the Heighth of it are equal.*

17 *And he meaſured the Wall thereof, an hundred and forty and four Cubits, according to the Meaſure of a Man, that is, of the Angel.*

PARAPHRASE.

of that State was prepared with the greateſt Order, Beauty, and Exactneſs.

Upon meaſuring, it appeared that the 16
City was an exact Square, of equal Length and Breadth, and of a very great Extent; for it appeared, upon meaſure, to be fifteen hundred Miles in compaſs, each Side three hundred ſeventy five Miles long. It was ſo regularly built, that all the Buildings were every where of the ſame Proportions, of a very exact and uniform Architecture *(f)*.

Upon meaſuring the Heighth of the 17
Wall, I perceived it was one hundred forty four Cubits, of the common Meaſure among Men; for it was ſuch a meaſuring Rod, that the Angel made uſe of in meaſuring the Heighth of the Wall (*g*).

(f) They ſeem to have miſtaken the proper Meaning of theſe Expreſſions, who underſtand the *Heighth* of the City, whether of Walls or Buildings, to be equal to the *Length* or *Breadth of it*; according to which Account, the Houſes and Walls of a City would be out of all Proportion. How large ſoever Men may conceive the Extent of a City, and of contiguous Buildings, Houſes three hundred ſeventy five Miles high, are beyond all Propriety in the boldeſt Figures. Some Interpreters, to avoid this Difficulty, have taken in the Heighth of the Mountain on which the City is ſuppoſed to ſtand: I ſay, ſuppoſed to ſtand; for the Prophecy no where mentions it. St. *John* indeed was called up to a Mountain, to view the Model of the City; but it is not ſaid, that the City itſelf was ſituated on a Mountain: Nor do I conceive, what this Suppoſition ſerves for, except to make the City a perfect Cube, for which I can ſee no Reaſon, a perfect Square anſwering all figurative Meaning full out as well.

Grotius juſtly obſerves, this Equality belongs to the Walls and Buildings, compared with each other, not with the Length and Breadth of the City. *Non idem dicit quod modo eum quadratam formam explicaret, ſed aliud nempe, quaqua iret altitudinem & murorum, & ædificiorum fuiſſe æqualem.* Grot. in loc.

The Numbers themſelves are evidently *typical*; they are taken from twelve, the Number of the Apoſtles, multiplied by a thouſand. As before, the Number of the Members of the Chriſtian Church was repreſented by One hundred forty four thouſand, being One hundred forty four, the ſquare Number of twelve, multiplied by a thouſand. So that this Manner of numbering will very properly ſignify a City, of which faithful Chriſtians are to be the happy Citizens, and ſettled Inhabitants; a City which ſhall have incomparably greater Extent, more Strength and Beauty, than antient *Babylon*, *Rome*, or any other Seat of Empire ever known in this World.

(g) This ſeems to be the Meaſure of the Height of the Wall, in which we obſerve the Prophecy ſtill keeps to the myſtical Number of *Twelve*, multiplied into itſelf. The Heighth of the Wall is repreſented about ſeventy two Yards high, according to the leſſer Cubit, or about eighty ſix Yards, according to the greater, ſufficient to expreſs great Security againſt all Attempts, and any Surprize by an Enemy.

TEXT.

18 *And the Building of the Wall of it was of Jaſper, and the City was pure Gold, like unto clear Glaſs.*

19 *And the Foundations of the Wall of the City were garniſhed with all manner of precious Stones. The firſt Foundation was* Jaſper, *the ſecond* Sapphire, *the third a* Chalcedony, *the fourth an* Emerald,

20 *The fifth* Sardonix, *the ſixth* Sardius, *the ſeventh* Chryſolite, *the eighth* Beryl, *the ninth a* Topaz, *the tenth a* Chryſophraſus, *the eleventh a* Jacinth, *the twelfth an* Amethyſt.

21 *And the twelve Gates were twelve Pearls; every ſeveral Gate was of one Pearl, and the Street of the City was pure Gold, as it were, tranſparent Glaſs.*

PARAPHRASE. SECT. 22.

The Walls appeared to be built with unparallelled Strength and Magnificence, not of Brick, or ſquared Stones, but of ſome precious Stone, as ſolid, firm, and beautiful as a *Jaſper*; the City was every where adorned with pure Gold, and ſhone with the Brightneſs of Cryſtal *(h)*. 18

The lower Parts of the Wall of the City were inlaid quite round, and beautified with a great Variety of precious Stones, ſuch as were directed to be ſet in the High-Prieſt's Breaſt-plate of Judgment, where was the *Urim* and *Thummim*, which are interpreted *Light* and *Perfection*; and were a proper Emblem to expreſs the Happineſs of God's Church in his Preſence, in the Bleſſing of his *Oracle* and Protection. The like Ornaments on the Foundation of the Walls of this City, may well expreſs the perfect Glory and Happineſs of all the Inhabitants of it, from the moſt glorious Preſence and Protection of God. 19, 20

Never was any City on Earth ſo richly and ſo glorioufly adorned; for every Gate of the City was made of one large entire Pearl; and the publick Place of Aſſembly in the City was paved with a rich Stone, ſhining as Cryſtal, and ſet in pure Gold *(i)*. 21

(h) I conceive it is the City, and not the Gold, which is repreſented ſhining as clear Glaſs, or Cryſtal. Our Copies which read ομοια, which agrees with πολις, ſeems a truer Reading than ομοιον. It is not ſo intelligible, how pure Gold ſhould be like Cryſtal, but eaſy to conceive the City adorned with Cryſtal ſet in Gold.

(i) Grotius ſuppoſes, that the *Gates* of the City were made of a fine Marble, bright and ſhining as a Pearl; but may not the Prophecy deſign a very ſtrong Figure, and ſuppoſe *Pearls* in all their Beauty, large and firm enough to make the Frontiſpiece of a Gate? The Street of the City ſeems well underſtood by *Grotius*, of the *Forum*, or Place of public Aſſembly, which is deſcribed as paved either with Squares of Gold, and Cryſtals, or with Cryſtal Squares ſet in Gold Borders; than which, Imagination can conceive nothing more rich and magnificent.

CHAP. XXI.

TEXT.

22 *And I saw no Temple there: for the Lord God Almighty, and the Lamb, are the Temple of it.*

23 *And the City had no need of the Sun, neither of the Moon, to shine in it: for the Glory of God did lighten it, and the Lamb is the Light thereof.*

24 *And the Nations of them which are saved, shall walk in the Light of it: and the Kings of the Earth do bring their Glory and Honour into it.*

PARAPHRASE.

There was one thing I observed in this new City very remarkable; there was no Temple in it, but the Want of a Temple was abundantly made up: for *Jehovah*, the Almighty God himself, and *Jesus Christ* the Lamb, were instead of a Temple. They were present in this City in a much more glorious and perfect manner, than God was ever present in the Temple of the earthly *Jerusalem (k)*. 22

Nor had this *New Jerusalem* any need of the Sun to shine by Day, or of the Moon by Night, to give it Light, as in the present State of this World; the Presence of God himself, and the Lamb, did enlighten it always without Interruption, as the Glory of God did the Holy of Holies in the Temple (*l*). 23

This glorious City shall be the Resi- dence of all who have *believed with the Heart unto Righteousness, and made Confession with the Mouth unto Salvation.* All true Christians, out of every Nation and People, shall have their Portion in this Glory, which shall be much greater than the richest and most powerful Princes 24

(*k*) These Expressions of this Prophecy seem to point out to us, that all that was *figuratively*, or spiritually meant by the Temple of God, and his Presence with his People, which was the great Blessing and Glory of *Jerusalem* of old, shall be fully accomplish'd, and perfectly answered in this *New Jerusalem*; there shall be a *Fulness* of Joy and Happiness, in this glorious State of the Church, from the Presence of the Lord God Almighty, and the Lamb. Do not these Characters describe something more, than can be well expected from the best-reformed State of the Church in this World?

(*l*) This Part of the Prophetic Description seems to be taken from the *Schechinah*, or Glory of God, in the several divine Appearances. This is represented as a bright and glorious Light; the Holy of Holies, the Seat of God's Presence in the Temple, had no other Light than that of the *Schechinah*, or the Glory, that shone over the Mercy-Seat, between the Cherubin. How strong is this figurative Representation, to shew, that this happy State of the Church shall be, without comparison, more glorious than any former State had been? The *Schechinah*, or Glory of God's Presence, shall not be shut up or concealed in one Part of a Temple, but shall be spread through the whole Extent of this spacious City, and every Inhabitant shall enjoy the full Felicity represented by it.

TEXT. *PARAPHRASE.* SECT. 22.

ever enjoyed; greater, than if we were to imagine all the Princes of the Earth, collecting all the Riches of the World together, to beautify and adorn one City *(m)*.

25 *And the Gates of it shall not be shut at all by Day: for there shall be no Night there.*

25 There will be no occasion to shut the Gates of this City at any time; not by Night, for there will be no Night, the perpetual Light of God's Glory will make perpetual Day; there will be no Danger or Fear of any Enemy; the Inhabitants shall ever live in full Safety and Security, in an undisturbed Possession of all Peace, Joy, and Happiness.

26 *And they shall bring the Glory and Honour of the Nations into it.*

26 All that can contribute to make this *New Jerusalem* honourable and glorious, shall be found in it, as if all that was rich and precious throughout the World, was brought into one City, and all center'd there.

27 *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh Abomination, or maketh a Lye, but they which are written in the Lamb's Book of Life.*

27 Yet let it be carefully observed, though the Gates of this City are always open, they are not open for every one to enter in; all who are unworthy of this Happiness, and unmeet for it, will be refused Entrance; all *Impure* and *Vitious*, all *Idolaters*, *Hypocrites*, and *Lyars*, all Men of *Falshood* and *Deceit*, shall find no Place in this holy City, and shall have no Portion in this Happiness; it is a Blessedness peculiar to the *Saints*, and appropriated to them only who have appeared true and faithful Servants of God and Christ, and as such are registred among the true Christians who are to inherit eternal Life.

(*m*) This Part of the Description seems to be an Allusion to a Passage of the Prophet *Isaiah*, *And the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising*, *Isaiah* lx. 3. This Prophecy raises the Ideas yet higher, to shew the perfect Satisfaction and Joy of all Persons, of every Rank and Quality, in this happy State, where every thing that can contribute to it, shall be collected together, and severally contribute to complete the public Happiness.

CHAP. XXII.

THE five firſt Verſes of this Chapter are but a Continuation of this Prophetic Deſcription of the *New Jeruſalem*, and ſhould have been Part of the twenty-firſt Chapter.

TEXT.

1 *AND he ſhewed me a pure River of Water of Life, clear as Cryſtal, proceeding out of the Throne of God, and of the Lamb.*

PARAPHRASE.

THE Angel directed me to obſerve 1 farther in this Plan of the *New Jeruſalem*, which I ſaw in my Viſion, that a pure *River* of Water, perfectly fine and clear, perpetually iſſued out from the Throne of God and the Lamb; to repreſent a conſtant Proviſion for the comfortable and happy Life of all the Inhabitants of this City of God (*a*).

(*a*) It is obſerved of the City of *Babylon*, that the River *Euphrates* was let into it, and ran through it. The firſt Paradiſe is repreſented as watered by a River; a River that went out of *Eden*, or had its Courſe in that Country, ran through the Garden to water it, *Gen.* ii. 10. *Ezekiel*, in his Prophetic Viſion of the new City and Temple, has a like Repreſentation of *Waters* in great Plenty, flowing from the Houſe or Temple. *Behold, Waters iſſued out from under the Threſhold of the Houſe Eaſtward*, ... And the Waters came down, from under, from the right Side of the Houſe, at the South Side of the Altar, *Ezek.* xlvii. 1. Theſe Waters were in ſuch *plenty*, that they were deep enough to ſwim in; a River that could not be paſſed over, *v.* 5. Theſe Waters were of ſuch excellent *Virtues*, that they gave Life to all who drank of them. *Every thing ſhall live, whither the River cometh*, v. 9.

Water, as neceſſary to the Support of Life, and as it contributes in great Cities, eſpecially in the hot Eaſtern Countries, to the Ornament of the Place, and Delight of the Inhabitants, is a very proper Repreſentation of the Enjoyment of all Things, both for the Support and Pleaſure of Life. *With God*, ſays the Pſalmiſt, *is the Fountain of Life; thou ſhalt make them drink of the River of thy Pleaſures.* The Figure of a *River of Water of Life, clear as Cryſtal, flowing from the Throne of God and the Lamb*, Pſalm xxxvi. 8, 9. elegantly expreſſes the glorious and happy Immortality which all faithful Chriſtians ſhall enjoy in this State of perfect and endleſs Happineſs.

As

TEXT.

2 *In the midſt of the Street of it, and of either ſide of the River, was there the Tree of Life, which bare twelve manner of Fruits, and yielded her Fruit every Month: and the Leaves of the Tree were for the healing of the Nations.*

3 *And there ſhall be no more Curſe: for the Throne of God, and the Lamb, ſhall be in it, and his Servants ſhall ſerve him.*

PARAPHRASE. SECT. 22.

As this River of Water of Life ran through the chief Street in the midſt of the City, ſo there were planted on each ſide of the River, a beautiful Row of Trees, not only to ſerve for Ornament, and Refreſhment, but which, like the Tree of Life in Paradiſe, ſhould make the Inhabitants immortal. They yielded a great Variety of pleaſant Fruits, and in ſuch plenty, that they had ripe Fruit every Month, and ſo all the Year round. Even the Leaves of theſe Trees had ſuch healing Virtues, that they were a ſure Remedy againſt all ſorts of Weakneſs and Indiſpoſition (*b*) 2

So great will be the Happineſs of the Saints, the Faithful in *Chriſt Jeſus*, that nothing ſhall break in upon it, or any ways interrupt it; nothing ſhall be done in this holy City, to deſerve the Diſpleaſure of God: nor therefore ſhall they be liable to any *Afflictions*, either as *Puniſhments*, or an uſeful *Diſcipline*. They ſhall continually enjoy the Favour and Grace of God and Chriſt, with the Bleſſing and Happineſs of their Preſence; they ſhall *ſerve* God with all the Gratitude, Conſtancy, and Affection, ſo great Obligations require of them (*c*). 3

(*b*) Both the *Waters of Life, and the Tree of Life*, are Emblems of *Immortality*. *They that eat of the Tree of Life ſhall live for ever*, *Gen.* iii. 22. The Trees of Life are ſo planted, in this Deſcription, that all the Inhabitants may come at the Fruit of them freely, and without hindrance. They yield their Fruits ſo plentifully, and ſo conſtantly, that there can be no Want in ſo large and populous a City; and even the Leaves have a ſovereign Virtue againſt all ſorts of Indiſpoſition. How elegantly does this repreſent a moſt happy State of immortal Life?

(*c*) This Part of the Deſcription of the *New Jeruſalem*, ſeems to point out to us, how much greater the Happineſs of this State will be, than the Happineſs of the firſt Paradiſe was. In this State, the faithful Servants of Chriſt ſhall be in no danger of forfeiting their Happineſs, and loſing Paradiſe, as our firſt Parents did. In this Paradiſaical State, they ſhall be a Kingdom of Prieſts unto God for ever. This ſeems to deſcribe a State of Happineſs above the Condition of this World, and only to be enjoyed in the heavenly State.

CHAP. XXII.

TEXT.

4 *And they ſhall ſee his Face, and his Name ſhall be on their Foreheads.*

PARAPHRASE.

For in that happy State they ſhall have 4 ſo full Communications of all Grace, Holineſs, and Happineſs, from God's immediate Preſence, that they ſhall be made like unto him, Partakers of his Perfections and Glory; like the High Prieſt of old, they ſhall have Holineſs to the Lord on their Foreheads, expreſſive of their entire Devotion to God, and an indelible Mark of God's Favour *(d)*.

5 *And there ſhall be no Night there, and they need no Candle, neither Light of the Sun; for the Lord God giveth them Light, and they ſhall reign for ever and ever.*

In this bleſſed State, there ſhall be no 5 Interruption of their Happineſs and Joy; there ſhall be no Night, no State of Darkneſs, between the End of one Day and the Beginning of another: their Happineſs proceeds *immediately* from God himſelf, from his conſtant and everlaſting Preſence with them, and Favour to them; ſo that they ſhall enjoy the ſame unſpeakable Happineſs, without any Interruption or Diminution, to all Eternity. Thus all the faithful Servants of *Chriſt Jeſus* ſhall reign with their God and Saviour, for ever and ever *(e)*.

(d) To *ſee the Face of God*, and to *ſtand in his Preſence*, ſays Mr. *Daubuz*, implies the moſt perfect Happineſs, and is a Bleſſing that only comes to the Saints at the Reſurrection. It is the higheſt Expreſſion in the Language of Scripture, to deſcribe the moſt perfect Happineſs of the heavenly State; by moſt Divines, the *beatifick* Viſion is appropriated to that Meaning.

(e) *Night* and *Darkneſs*, in the Stile of Prophecy, ſignify often Trouble and Affliction; *Light*, on the contrary, expreſſes Proſperity and Joy. *In thy Light*, ſays the Pſalmiſt, *ſhall we ſee Light*, *Pſalm* xxxvi. 9. or, in the Loving-Kindneſs of God, we ſhall find Proſperity and Happineſs. In this State of perfect Happineſs, no Trouble, no Affliction ſhall be intermixed with their Peace and Joy; God ſhall then be the everlaſting Happineſs of all his Saints. How fully, how glorioufly are all their Afflictions, for his ſake, rewarded! What Encouragement is this to the Faithfulneſs and Patience of the Saints, when, whatever their Sufferings may be, they ſhall work out for them *a far more exceeding and eternal Weight of Glory!* Thus ends the Doctrine of theſe Revelations, in the everlaſting Happineſs of all the Faithful; the myſterious Ways of Providence are cleared up; all Things finally end in an eternal Sabbath, in an everlaſting State of Peace and perfect Happineſs, reſerved in Heaven for all who ſhall perſevere, againſt the Temptations of the World, in the Love of Truth and Righteouſneſs.

CHAP.

CHAP. xxii. 6. SECT. 23. *Concluſion, or Epilogue.*

CONTENTS.

THE Prophetic Part of this Book ends in a perfect Happineſs of the Faithful, great above all Imagination, certain as the Word of Prophecy, and laſting without End. A powerful Encouragement and Perſuaſive to Conſtancy in the Profeſſion and Practice of pure Chriſtianity, whatever Difficulties or Dangers might attend it.

What follows, to the End, is the Concluſion of the whole Book, or a ſort of *Epilogue*, which confirms the Truth of the Prophecies contained in theſe Revelations, ſhews the Importance and Uſe of them, and is well fitted to leave them with ſtrong Impreſſions on the Hearts of the Readers, to preſerve them from Compliance with any Corruptions of the Chriſtian Faith and Worſhip, and encourage their Conſtancy in the Ways of Truth and Righteouſneſs.

TEXT.

6 *And he ſaid unto me, Theſe Sayings are faithful and true, and the Lord God of the Holy Prophets ſent his Angel to ſhew to his Servants the things that muſt ſhortly be done.*

PARAPHRASE.

After this Repreſentation of the bleſſed State of the faithful Chriſtians, in everlaſting Happineſs, the Angel who had ſhewed me the Plan of the heavenly *Jeruſalem*, confirmed to me the Truth of theſe Prophecies, and the faithful Performance of all that had been repreſented to me in my Viſions. He aſſured me, they were not a groundleſs Encouragement to Chriſtian Conſtancy and Faithfulneſs; theſe Promiſes are not like the deceitful Promiſes of *falſe Prophets*, or *credulous Enthuſiaſts*; the ſame true God who inſpired the Prophets of the antient Church, ſo punctually to foretel the Circumſtances of Chriſt's firſt Appearance, 6

TEXT.

PARAPHRASE.

pearance, has ſent his Angel to ſupport the Faith and Patience of the Chriſtian Church, by theſe Revelations, which ſhall ſoon begin to be accompliſhed, and continue to be fulfilled in a Series of Events, to the End of Time.

7 *Behold, I come quickly, bleſſed is he that keepeth the Sayings of the Prophecy of this Book.*

Chriſt himſelf teſtifies to the Truth of 7 theſe Promiſes; he himſelf ſolemnly declares, he will come to accompliſh all theſe things, which will be ſoon ſeen, as the Events foretold will fall out in their Order, and in the Periods marked out for them. Bleſſed then will they be, who ſhall ſo attend to the Prophecies of theſe Revelations, as faithfully to follow their Directions, who ſhall be excited to Conſtancy in pure and undefiled Religion, by the great Encouragements, and glorious Rewards they ſet before them (*a*).

8 *And I John ſaw theſe things, and heard them: and when I had heard and ſeen, I fell down to worſhip before the Feet of the Angel, which ſhewed me theſe things.*

And I *John*, who have committed 8 theſe Revelations to Writing, for the conſtant Uſe of the Churches, do ſolemnly declare, they are no private Fancy, or Invention of my own, but what I was an Eye and Ear-Witneſs to, having really ſeen and heard theſe things in the Viſions of Prophecy, as I have faithfully related them. And now my Viſions appearing to be at an end, I bowed myſelf to the ground before the Angel who had ſhewed me theſe things, to expreſs the great Reſpect, and Gratitude I had for a Per-

(*a*) Here Chriſt himſelf ſpeaks, (ſays Mr. *Wople*) this being a ſacred Drama, in which, according to the Nature of ſuch Repreſentations, ſeveral Perſons are introduced. The Angel ſent to ſhew theſe things, declares in the Perſon of Chriſt, (ſays Mr. *Daubuz*) *Behold, I come quickly.* And I, (ſaid Chriſt from the Throne) will ſee them all accompliſh'd, according to Mr. *Pyle*. The general Meaning is determinate enough, that theſe Revelations were really from Chriſt himſelf, and that he had undertaken to ſee them fulfilled.

It is not improbable, this Viſion being in Heaven, that the Voice of the *Oracle* from the Throne, might confirm the Teſtimony of the Angel. This Senſe is agreeable to a following Expreſſion, *v.* 20. *He which teſtifieth theſe things, ſaith, Surely I come quickly.* Amen. *Even ſo come Lord Jeſus.*

ſon,

TEXT. *PARAPHRASE.* SECT. 23.

son who had laid me under so great Obligations.

9 *Then saith he unto me, See thou do it not, for I am thy Fellow-Servant, and of thy Brethren the Prophets, and of them which keep the Sayings of this Book; worship God.*

But the Angel hinder'd me again, as he had done once before, informing me, that I should not consider him as the *Author* of these Prophetic Visions, but as a *Fellow-Servant* of the Prophets, and as such employed in the Service of God with them; all the Praise of the Church should therefore be given to God alone, who only is to be acknowledged the Author of these Revelations, who only gives the Spirit of Prophecy, for the Encouragement and Consolation of the Faithful (*b*). 9

10 *And he said unto me, Seal not the Sayings of the Prophecy of this Book, for the Time is at hand.*

The Angel then gave me in charge not to keep these Revelations private to myself, and concealed from the Church: for the Things revealed in them would soon begin to be accomplished, and the Cautions, Directions, Exhortations, and Encouragements contained in them would be of great Use to give the Faithful Comfort, Hope, and Constancy, in the successive Times of Temptation and Trial, that they might learn both to expect them, and to be prepared for them. 10

11 *He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still.*

The Providence of God will indeed permit Things to continue in this World, just as these Prophecies represent the State of them. Men of evil Principles, and corrupt Hearts, will continue in Acts of Injustice and Oppression, and to promote false Religion and Wickedness, notwithstanding all the Cautions of Religion, or Judgments of Providence. Yet the Cautions, Directions, Encourage- 11

(*b*) The *Prostration* of the Apostle, or bowing himself to the Ground before the Angel, has been considered before, *Chap.* xix. 10. where we have more largely observed, that it may be understood of an high civil Respect, short of proper religious Adoration.

TEXT.

12 *And behold I come quickly, and my Reward is with me, to give every Man according as his Work ſhall be.*

13 *I am Alpha and Omega, the Beginning and the End, the firſt and the Laſt.*

PARAPHRASE.

ments of theſe Prophecies, and the Judgments of Providence foretold in them, will have a better Effect on good Minds, to their Perſeverance in Truth, Righteouſneſs and Holineſs (*c*).

And let all conſider, how theſe Prophecies repreſent the Promiſe and Faithfulneſs of Chriſt, as well as how they repreſent the preſent State of the Church and World; tho' the Wicked will not be reform'd, and the Righteous ſhall ſuffer much from the Unjuſt, yet they may depend upon it, that Chriſt Jeſus will come according to his Promiſe, as ſoon, and in ſuch a manner as theſe Prophecies declare. Then he ſhall bring a glorious Reward with him, for all his faithful Servants, who have endured unto the End; then he ſhall inflict a juſt Puniſhment on the Unjuſt and Filthy, according to the Guilt of their Idolatry and Perſecution. 12

For whatever the preſent Appearances of Things may be, how much ſoever Error and Wickedneſs may proſper in this World, and Truth and Goodneſs be oppreſſed, yet ſuch are the Characters of 13

(*c*) Mr. *Daubuz* juſtly obſerves, that in the Prophetical Stile, whether the Thing be uttered in the paſt or future, or in the imperative, it is equal. So that to ſay, He who is unjuſt, *let him* be unjuſt ſtill, is equal to ſaying, He that is unjuſt *will* ſtill be ſo, and will not be reclaimed, what perſuaſive Reaſons ſoever may be uſed for his Recovery.

Mr. *Daubuz* farther obſerves, He that *wrongeth*, (or the unjuſt) denotes, in a peculiar manner, throughout this Prophecy, the *Perſecutor* and Murderer of the Saints, as the Saint that ſuffers is called δικαιος, the juſt, becauſe he is *innocent*, and will be juſtified in Judgment, by the Puniſhment inflicted on the Unjuſt. He which is *filthy*, ſeems principally to denote thoſe who ſhall be guilty of *idolatrous* Worſhip. So that, on the one ſide, here are the Perſecutors and Corrupters of pure Religion, by idolatrous Doctrines and Practices; and, on the other ſide, the Righteous, who keep their Integrity notwithſtanding all they ſuffer for the ſake of a good Conſcience, they remain holy, ſtill will continue ſeparate from the prevailing Corruptions of the World, and undefiled by them.

Theſe Prophecies then will be of great uſe, as they ſhall contribute to the Conſtancy of the Righteous and the Holy, though they ſhould not effect a general Reformation in the World, though Men of evil Principles and wicked Hearts, ſhould ſtill remain Perſecutors and Idolaters.

TEXT. *PARAPHRASE.* SECT. 23.

Chriſt, as aſſure the final Events of things ſhall be as he has revealed them in theſe Prophecies. He is the Lord of the whole Creation, by whom all things began, and by whom all things are to be finiſhed; ſo that he will do all his Pleaſure through all Ages of Time, to the Conſummation of all things, and nothing can prevent or hinder the ſure and full Accompliſhment of his Word.

14 *Bleſſed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City.*

How unſpeakably great then is the Happineſs of all who ſhall believe the Truth of theſe Revelations, as to truſt in the faithful Performance of them, who ſhall be ſo directed by them as to perſevere in the Purity of Chriſtian Faith, and in the Practice of undefiled Religion, for ſuch have a full Aſſurance of Hope, that they ſhall inherit eternal Life, and be received into the bleſſed State of heavenly Perfection and Happineſs (*d*). 14

15 *For without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whoſoever loveth and maketh a Lie.*

The Bleſſedneſs of theſe faithful Chriſtians will appear yet the greater, becauſe this Hope and Happineſs are peculiar to them. The Wicked have no Right to it, no Portion or Share in it; all ſhall be for ever excluded, who, like Dogs, bite and devour the Innocent and Righteous, or who indulge themſelves in Sins of Uncleanneſs or Deceit, who attempt to maintain Corruptions of Religion by Falſhood or Forgery. All theſe *ſhall have their Part in the Lake that burneth with Fire and Brimſtone, Chap.* xxi. 8. (*e*). 15

The

(*d*) Some Copies read, Bleſſed are they who *waſh their Garments*; to which ſome add, in the *Blood of the Lamb*. But the Meaning of both Expreſſions returning at laſt much to the ſame thing, the Paraphraſe will, I think, ſufficiently take in both. Alexand. Ve. Æthiop. vul. Lat.

(*e*) The ſeveral Works of Iniquity here mentioned, may be underſtood more generally of all *Cruelty*, *Uncleanneſs*, *Falſehood*, and *Deceit*; yet they ſeem more particularly deſigned to point out *Idolatry* and *Perſecution*. As an idolatrous Corruption of

CHAP. XXII.

TEXT.

16 *I Jeſus have ſent my Angel to teſtify unto you theſe things in the Churches. I am the Root and Offſpring of David, and the bright and Morning-Star.*

PARAPHRASE.

The *Lord Jeſus Chriſt* himſelf finally confirmed the Truth and Importance of theſe Revelations, by affirming, it was he himſelf who ſent his Angel, and who cauſed me to ſee the Prophetic Viſions, in which the future State of the Church and World was repreſented to me. The ſame Perſon who was deſcribed in the antient Prophets, as the promiſed Seed of *David*, the *bright Star out of Jacob*, and the *Day-ſpring from on high*, the true Meſſiah, or God's Anointed, confirmed the Truth of all theſe Revelations by his own Teſtimony, therefore all Chriſtians may ſafely rely upon the Truth of them, and comfortably wait in hope of their faithful Accompliſhment. 16

17 *And the Spirit and the Bride ſay, Come; and let him that heareth, ſay, Come; and let him that is athirſt come; and whoſoever will, let him take of the Water of Life freely.*

And now the Prophecies of this Book reveal Truths of ſo much Uſe and Conſequence, to ſincere Chriſtians, and true Lovers of pure Religion; now theſe Promiſes are ſo fully confirmed by the Spirit of Prophecy, and the Teſtimony of *Jeſus Chriſt*: the true Church of Chriſt, his ſpiritual Bride, ſhould greatly rejoice in them, and endeavour to confirm their Faith and Conſtancy by them. For every one who ſincerely deſires a Portion in theſe Bleſſings, and will ſeek for them, as the pure Chriſtian Religion directs, ſhall be ſure to receive them, and freely, through the Riches of God's Grace, as he has promiſed them (*f*). 17

And

of the Chriſtian Doctrines and Worſhip, and a Support of thoſe Corruptions by Fraud and Perſecution, are the principal Evils theſe Prophecies warn us of, and are deſigned to guard us againſt.

(*f*) Mr. *Pyle* has well obſerved, that according to the *Hebrew* Stile, which commonly uſes a *Subſtantive* for an *Adjective*, the *Spirit* and the *Bride*, mean the *ſpiritual Bride*, or the true Church of Chriſt, as Glory and Virtue is *glorious Virtue*, *Kingdom and Glory*, a glorious Kingdom. Yet as this has not been obſerved by many Interpreters, the Reader ought to be informed, that ſome, by the *Spirit* and *Bride*, mean

TEXT.

18 *For I teſtify unto every Man that heareth the Words of the Prophecy of this Book, if any Man ſhall add unto theſe things, God ſhall add unto him the Plagues that are written in this Book.*

19 *And if any Man ſhall take away from the Words of the Book of this Prophecy, God ſhall take away his Part out of the Book of Life, and out of the holy City, and from the things which are written in this Book.*

PARAPHRASE. SECT. 23.

And now I have faithfully and exactly related what I ſaw and heard in theſe Viſions of God, let me ſolemnly conjure every Perſon into whoſe hands theſe Revelations ſhall come, that they treat them with the Reverence due to Revelations from God; that they venture not to add any thing of their own Imagination or Invention to them; let them keep cloſe, as far as they can, to the true Meaning and Intention of the Prophetic Spirit; for let them be aſſured, God will ſeverely puniſh ſuch impious Raſhneſs, by inflicting on them the Curſes denounced in theſe Prophecies againſt Deceivers, and falſe Pretenders to Prophecy. 18

On the other hand, let no Man dare to ſtrike any Prophecy out of this Book; let no Man ſet aſide, or diſcredit the Authority of any of theſe Revelations, as uſeleſs, dangerous, or unworthy the Spirit of God; let no Man endeavour to pervert their true Meaning and Intention, to ſerve any evil Views of his own, to the Eaſe, Pleaſures, or Ambition of Life. Such unworthy Treatment of the Word of Prophecy will juſtly forfeit the Bleſſings and Happineſs with which theſe Prophecies encourage the Faithfulneſs and Conſtancy of ſincere Chriſtians (*g*). 19

As

mean Perſons endowed with ſpiritual Gifts; others, by the *Spirit*, mean the Holy Ghoſt making Interceſſion for the Saints. But Mr. *Pyle*'s Interpretation ſeems the moſt natural, that it expreſſes the Deſire and Care of the Church, which is the ſpiritual Bride of Chriſt. Grot. Daubuz.

(*g*) Some Interpreters underſtand theſe Warnings as principally deſigned againſt all ſuch Perſons, who ſhould venture at forging Revelations in imitation of theſe, as there were many ſuch falſe Revelations given out in the firſt Ages of the Church; but others underſtand it as a Direction to the Church, to *conſider* theſe Revelations as the laſt authoritative Prophecy from Heaven, and to warn them of the great Danger of infuſing into Mens Minds any other Expectations than are agreeable to theſe

CHAP. XXII.

TEXT.

20 *He which teſtifieth theſe things, ſaith, ſurely I come quickly*, Amen, *even ſo come Lord Jeſus.*

21 *The Grace of our Lord Jeſus Chriſt be with you all.* Amen.

PARAPHRASE.

As then *Jeſus*, the Author of theſe Prophecies, aſſures a certain Accompliſhment of them in their Times and Seaſons, let the whole Church join with me in ſaying, *Amen*. Let all faithful Chriſtians, with joyful Hope and hearty Deſire, continually ſay, *Even ſo come Lord Jeſus*, accompliſh thy Promiſes in their Order; and finally, crown the Faith, Patience and Conſtancy of thy Servants with eternal Life (*b*). 20

In the mean time, may the Favour and Bleſſing of *Jeſus Chriſt* our Saviour, be with all true Chriſtians; may his Grace ſupport and comfort all who ſuffer for his Name, and keep them to the Glory of his heavenly Kingdom. 21

AMEN.

Viſions, or of perſuading Men to any Behaviour unſuitable to the Directions of theſe Revelations, by any wilful falſe Interpretation of them.

(*b*) We may here obſerve, how St. *John* uſes the Expreſſion, the *coming of Chriſt*. It ſeems to have a more general Meaning, to denote any eminent Inſtance of Chriſt's Power, in the Bleſſings of the Church, or Puniſhment of its Enemies, and that the Stile of Scripture does not confine it to any one particular Inſtance, as his coming to Judgment.

AN

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Page 7. *l.* 13. for *proved*, read *reproved*. 11. *l.* 5. for *as*, r. *ſo as*. 27. *l.* 24. for *up*, r. *upon*. 31. *Not. l.* 24. for *pron*, r. *prone*. 38. *l.* 15. for *Seats*, r. *Seals*. 47. *Not.* 1. for *pallidum*, r. *pallidam*. 65. *Not. l.* 6. for *in*, r. *an*. 82. *Par. l.* 15. for *Glaſs*, r. *Gaiſs*. 89. *l.* 4. for *al*, r. *all*. 170. *Not. l.* 4. for *Acts* viii. 44. r. *Acts* vii. 44. 173. *l.* 41. for *this Period*, r. *this third Period*; for *this third renders*, r. *this renders*. 180. *l.* 32. for *ſoleſque*, r. *ſoloſque*. *l.* 34. for *commodo*, r. *commoda*. 189. *l.* 23. for *it*, r. *l.* 201. *Not. l.* 3. for *as if*, r. *if*. 230. *Text*, *l.* 5. for *Thundrings Allelujah*, r. *Thundrings, ſaying, Allelujah*.

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